The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XIX. NO. 49.—WHOLE NUMBER [illegible]

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, FEBRUARY 2, 1850. AT NO. 12 JOHN-STREET.

Daily Public Worship.

PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M.
" St. Luke's " . . . . . 8 "
4 P. M. on Fridays.
" Church of the Annunciation, 8½ " " 4 "
" " " Holy Communion, 8 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7 "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" Emmanuel Church, ... 9 A. M. and 5 P. M.
" Church of the Holy Apostles, . 9 "
" Grace Church Brooklyn Heights, 9 " " 4 "

Calendar for February.

2. The Presentation of Christ in the Temple, commonly called—The Purification of St. Mary the Virgin.
3. Sexagesima Sunday—Second Sunday before Lent.
10. Quinquagesima Sunday—Next Sunday before Lent.
13. The First Day of Lent, commonly called Ash-Wednesday. [Proper Psalms instead of Psalms for the day. Proper Prayers immediately before the General Thanksgiving at Morning Prayer—printed between the Collect and the Epistle.]
17. First Sunday in Lent.
20. }
22. } Ember Days.
23. }
24. Second Sunday in Lent. St. Matthias the Apostle.

MARCH.

3. Third Sunday in Lent.
10. Fourth Sunday in Lent.
17. Fifth Sunday in Lent.
24. Sunday next before Easter.
25. Monday before Easter. The Annunciation of the blessed Virgin Mary.
26. Tuesday before Easter.
27. Wednesday " "
28. Thursday " "
29. Good Friday. [Proper Psalms instead of Psalms for the day.]
30. Easter Even.
31. Easter Day. [Proper Anthems, printed immediately before the Collect, instead of "*Venite Exultemus.*" Proper Psalms instead of Psalms for the day.

Poetry.

For the Churchman.

The Moans of the Ocean.

πᾶσαν δ' ἐπλήσας φωνᾶς ἄλα.—*Moschus.*

Streams that sweep where thousands languish
On the mountain, in the glen,
Seaward bear each cry of anguish
Uttered by the sons of men —
Hence it is that ever ocean
Hath so sad, so deep a moan—
Calm or lashed in wild commotion
Therefore is its dirge-like tone.

Moaning for the dead and dying
With its ever voiceful waves,
For the countless forms that lying,
Whiten in its coral caves.
Earth the broken-hearted pillows
Rivers tell it to the sea,
Shall not ocean with its billows,
Their eternal mourner be?

Yonah.

Selected Matter.

(From the Church Review.)

Moehler's Symbolism.

[Concluded from last week.]

The Anglican Church may well maintain that she herself is on true Catholic ground in the rejection, from her services, of all invocations of saints, when, in no liturgy of the Church, as we are assured by liturgical writers, are there invocations of the saints, before the eighth century, and when Councils, such as Laodicea, and Fathers of the early centuries most decidedly reject prayers to any but God, and also expressly reject petitions to saints and angels to intercede for us. Mr. Palmer has shown this clearly in his fifth letter to Dr. Wiseman. And especially may the English Church felicitate herself on the freedom of her liturgical worship, when we have such a declaration as the following from Moehler,—(p. 420) "Lastly it is to be borne in mind, that the doctrine of the Church does not declare, that the saints *must*, but only that they *can* be invoked, since the Council of Trent, in the passage we have cited, says, "only that it is *useful* and *salutary*, to invoke with confidence the intercession of the saints. Of faith in the divinity of Christ, and in his mediatorial office, or in his sanctifying grace, and the like, the Church by no means teaches that it is merely useful and salutary, but that it is absolutely necessary to salvation." Moehler here shows the inconvenience, to his mind, of this practice, but not to say that one could not attend upon and engage in the services of the Romish Church without invoking the saints, he is short of the truth, when he says, that the Council of Trent does not declare that the saints *must* be invoked. That very declaration of Trent, which he cites, says just below the passage which he cites, "illos vero, qui negant, sanctos, æterna felicitate in cœlo fruentes, invocandos esse * * * * * * impie sentire," that they, who deny that the saints enjoying eternal happiness in heaven, "*ought to be invoked*, are impious in their opinions;" the same declaration of the Council also pronounces it "good and useful" to seek not only the prayers of the Saints, but also their "aid and assistance," (ad eorum orationes, opem auxiliumque confugere,) which is more than Moehler attributes to the doctrine of the Council, and which embraces the authorized prayers of the Romish Church that transcend the "ora pro nobis."—And yet, in this very sentence, the Council as if delighted to bring the name of Christ forward in those connections, in which it most derogates from His honor, speak of Him as "our only Redeemer and Saviour," and then goes on to say, that it is "good and useful to fly to the prayers, aid, and assistance of the saints," "for the purpose of obtaining benefits from God through His Son Jesus Christ our Lord, who alone is our Redeemer and Saviour!" Truly the One Mediatorship of Christ seems to be acknowledged by these men of Trent, only to show how boldly, by their decrees, they can set it aside. Thus much for Moehler's assertion that the Council of Trent says "only that it is useful and salutary to invoke with confidence the intercession of the saints." And for his assertion that "the Church" does not teach the doctrine of invocation of saints as one "absolutely necessary to salvation," it will be sufficient to adduce the Creed of Pope Pius IV, which declares as one article of that "true Catholic faith, without which no one can be saved," "Sanctos una cum Christo regnantes, *venerandos, atque invocandos esse*, eosque orationes Deo pro nobis offerre *atque eorum* reliquias esse venerandas."

With regard to Indulgences, Moehler pursues the same course of concealment, which he does with reference to Purgatory and the Invocation of Saints. He admits, indeed, that the ancient Church, unlike the Romish Church, gave absolution after and not before satisfaction; and this satisfaction, in the ancient Church was that penance, which was inflicted, in this life, in the discipline of the Church, as a means of preparing penitents for reception again to the privileges of Church communion. In the Romish Church, however, Indulgences are the remission of satisfaction, which is due for sin, after the sinner has been released from its eternal penalty by justification in Christ; and practically, these indulgences are made the great motives to acts of devotion, and of benevolence, as well as incitements to the veneration of saints and images and relics. They are thus made to withdraw men from Christ, and to hold before them, as the great consideration of their Christian existence, that satisfaction for sin, which Christ did not make, but which men must perform for themselves. Such is the established system of opinion and practice on this subject in the Romish Church, and Moehler could not deny it. He therefore, contents himself with the shuffling remark, (p. 310) "at a later period, many theologians gave greater extension to the doctrine of Indulgencies; but their opinions, *though very well grounded*, have not been declared articles of faith, in any formulary of the Church, and, therefore, enter not into the plan of this work. The Council of Trent, *with wise precaution*, decreed no more, than that the Church has the right to grant indulgences, and that these, dispensed with wisdom, are useful."

It seems that* "the honor and veneration due" to "the images of Christ, of the Virgin Mother of God and the other saints, did not enter into the plan of Moehler's work, as he has not once noticed this subject. He probably thought that the declaration of the Council of Trent, that "the honor which is shown *to* them is referred to the prototypes, which they represent," was a hard one to manage; he probably knew that this declaration has been used by the distinguished theologians of Rome to support the "probable opinion" which they advocate, that *Latria* is due to the images of Christ, of God, of the Trinity, of the Cross, of the Virgin, and to the relics of Christ, of the true Cross, and of the instruments of the Passion; he probably knew that this is an opinion, which no Romish theologian would venture to anathematize; and he certainly knew that the Creed of Pope Pius declares it an article of the "true Catholic faith, without which no one can be saved,"—"that the images of Christ, and of the Mother of God, ever Virgin, also of the other saints, ought to be had, and retained, and that due honor and veneration ought to be given to them." No wonder then, that Moehler let entirely alone this subject of the worship of images.

He writes, throughout, as one who feels that he has a hard cause to defend. Glowing descriptions of ancient truth and of the ancient Church, which are out of place, when applied to the modern definitions, and the cabal which he strives to defend; studious concealments of that Church, which, more than any other on earth, approximates to the ideal, that he draws, and which *follows* the rule, that he exhibits only to show how arrogantly his Church can pocket it, as needless for her; an artful confusion of Romish novelties with ancient illustrations and explications which were developements of *the Truth;* reckless misstatements of the plainest facts of ancient Church history; suppression of the truth about practices of worship and discipline, which it would be dangerous to exhibit, as they are set forth in standard treatises of the Romish schools of theology; a denial of the symbolical authority of a creed, which his Church sets forth, as "the true Catholic faith without which no man can be saved," and of a Catechism which she has provided for the instruction of her members in her doctrine;—and delineations of the theoretical working of the Romish system, which its whole history, the infidelity and immorality and idolatry that follow in its train, disprove in practice,—such is the tissue, such is the staple of Moehler's argumentation. And it is certainly the line of argument, not of one who is intrenched in Truth, but of one, who has a weak and a difficult cause to defend.

It is hard, and we pity the advocate who undertaks the cause, it *is* hard to defend a Church, whose Catholicity must be tested by placing the Decrees of Trent, and the Creed of Pope Pius, in the light of Scripture and ancient tradition; which has assumed authority over Scripture and ancient tradition, because she proclaims herself mistress of both; which has invented sacraments that she dares to stamp with the name of Christ; which claims authority to mutilate a sacrament of the Lord's appointment, by taking from it an essential part; which has devised a scheme of satisfaction that draws men away from Christ, and makes them dependant on herself; which then takes her wand of sacraments in her hand, and applies them to her people as charms, which work, ex† opere operato, assuring them that these applications will avail even to the extermination of sin,—and yet, with all the cruelty of a sorceress, she tells them that the efficacy‡ of these her sacramental charms is suspended upon the "intention" of the celebrating priest to do what the Church does, so that the intention of the priest *not* to do this vitiates the sacrament; and then she reminds her people, that though sin is "extirpated" in the justified, it may ever recur, and that, therefore, they must continually resort to these sacraments, which confer grace "ex opere operato," and even, *when they are justified*, they must still for themselves, render penal satisfaction to the Law, and that even, when they have passed into the eternal world, her coffers must be filled, to secure her intervention in the deliverance of their souls from purgatorial fire, a fire which differs only in duration, from that of Hell. Thus does she strive to keep men under the constant influence of her incantations, making promises, which she herself declares are not performed, giving her children, when they ask bread, a stone, and, for a fish, a serpent. By such traffic, if *she be the gainer, immortal souls are the losers.*

To defend such a Church as this, is a task, which we envy no man. We remember the Church of Rome in the truth, the purity, and the charity of her ancient day, but, when we look at her, as she is seen in the Decrees of Trent, in the Creed of Pius, in the advocacy of Moehler, in her practice and worship, the exclamation arises, "How is the gold become dim; how is the most fine gold changed!" Would that she would do what Moehler declares the part of a madman, "*go in search of herself;*" for, it is madness indeed, if she imagines that she is identical with her ancient self. Seeking to return to those days of her golden existence, and using, for this purpose, the guidance she now disowns, she will be received by Him, who "remembers the kindness of her youth, the love of her espousals," and she will then find herself, side by side, one in love and communion with that Church, whose position of true Catholicity her advocates fear, while they studiously endeavor to conceal it and overwhelm it with contempt.

* Conc. Triden, Sess. XXV.
† Conc. Triden., Sess., VII, Can. VIII., De. Sacramentis.
‡ Conc. Triden. Sess., VII, Can. XI, De. Sacramentis.

From the Banner of the Cross.

First Principles of the Doctrine of Christ.

This, our readers will remember, was the title of a series of Discourses published by "the Rev. M. P. Parks." And admirable discourses they are, plain, forcible, and powerful in their exhibition of truth. These Discourses have led to a series of editorial critiques in the "Southern Churchman." Some remarks in one of them called forth the following letter of Bishop Whittingham, which we were happy to see in the Southern Churchman. We immediately copied the letter, and were preparing some remarks on the subject, commending the manly and fair course of the Southern Churchman in the matter, when we received from Bishop Whittingham, the three letters which follow that from the Southern Churchman. We now leave our readers to make their own comments

From the Southern Churchman.

Rev. and Dear Brother:

I perceive that in your paper for the 3d inst., you have raised a question between the Rev. Mr. Parks and Bishop Hopkins, relative to the view of sacramental grace in general, and of baptismal regeneration in particular, held by the Church of England, between the Hampton Court Conference, (1603,) and that at the Savoy, (1661.)

It is best, on such a point, to refer to authentic, and as far as may be, authoritative testimony.

I suppose there can be none better for the purpose, than a decision given, *ex cathedra*, by a divinity professor, who had himself been so highly distinguished as to be one of the four delegates sent from England to sit in the Synod of Dort, and by them chosen to draw up the statement of their opinions on the subjects before the Synod.

Dr. Samuel Ward, of Emmanuel College, Cambridge, (and from 1606, Master of Sidney-Sussex,) sent to Dort in 1618, was appointed Margaret Professor of Divinity, in Cambridge, in 1621, and devoted himself to the duties of his post from that time to the day of his death, in 1643. Fuller, a competent witness, says of him, that "he pierced deep into the underground and profound points of divinity." He published a treatise "De Efficacia Baptismi," which Gataker, the Puritan, found it necessary to answer, and did so in some "Animadversiones," published in his collected works.

In his Professorial chair, it became his duty to state the doctrine of the Church concerning the proposition, "Sacramenta non ponentibus opicem conferunt gratiam," (the sacraments confer grace on those who interpose no bar,") formally maintained in a Divinity Exercise by Thomas Bedford, then about to proceed B. D., and afterwards author of a "Treatise of the Doctrine of the Church of England concerning the Sacraments," and of "Vindiciæ Gratiæ Sacramentalis," both published [illegible] the Puritans.

Dr. Ward, then, officially gave his judgment as follows; (I translate for the benefit of your printers and readers; but inclose the Latin to you, that you may judge whether I translate correctly:) "We say that the sacraments confer grace, as well in extending, giving, and exhibiting it,* as in sealing and certifying of its reception. As regards the mode of its being conferred, it is to be observed, that the sacraments may be said to confer grace in two ways; either as physical instrumental causes, or as moral.—We do not say that the sacraments confer grace by any power or quality lodged in them, whether natural or supernatural. That would be conferring grace after the manner of a physical cause. But in the judgment of our Church they are said to be *efficacious signs of grace*, because by the tenor of the covenant and the promise of Christ, a divine power certainly and infallibly assists in these sacraments to produce the effect of grace; (namely, that they may have the nature of a cause 'sine qua non,' or rather of an instrumental cause in a general sense, such as is called a moral instrument;) after the same sort, as Bernard says, as a canonry is conferred by giving a book, the prelacy of an abbey by a staff, a bishopric by a ring; after the same sort as in an agreement of contracting parties, the transfer of an authenticated instrument conveys a possession; after the same sort as one piece of money is made an earnest, which avails for the payment of a thousand pieces. So by the covenant and agreement between God and man, at the worthy receiving of the sacraments, divine grace is conferred, and the earnest of the heavenly inheritance." His opinion further goes on to state, that after such manner the sacraments confer grace on all who interpose no bar, and therefore, without fail, on such as being capable of grace, and yet not moral agents for want of the use of reason and free will, cannot interpose a bar. His conclusion, therefore, is, "On infants who cannot interpose a bar, baptism always confers the primary grace, to wit, remission of original sin."

Thus far the Professor, from the chair. It is well known that Theses maintained in a formal act before such a functionary, and published, with his moderatorial decision, are, throughout, expressions of his opinion, officially put forth, and may be cited as such.

In the Thesis maintained by Bedford, then, he expressly says, that, "the Church of England acknowledges the present and actual regeneration of infants, who rightly and duly receive the sacrament of baptism. "Not merely," says he, "a certain ecclesiastical regeneration, and aggregation of the baptized infant to the Church and Communion of Saints, but in very deed spiritual, by the gift of the Spirit. Which is prayed for by us when we ask for infants that God will be pleased to wash them with the Holy Ghost, to give His Holy Spirit to them, and that they may receive remission of sin by spiritual regeneration."

Such was the doctrine of the Church of England as maintained against the Puritans, and officially declared, by Dr. Samuel Ward, delegate to the Synod of Dort, and Margaret Professor of Divinity in Cambridge, between 1621 and 1638. Having been chosen master of Sidney-Sussex College, in 1609, he may be fairly considered contemporary with the Hampton Court Conference. Having lived to be turned out of his Mastership and Professorship by the Puritans, he may be considered as coming down to the times of the men who met in that at the Savoy.

That he was not alone in his opinion, the place whence he published it, the mode and the occasion sufficiently intimate. But what kind of men agreed with him may be shown in one instance."

Bishop John Davenant, (whose "Exhortation to brotherly communion betwixt the Protestant Churches," Mr. Edward Bickersteth, in his "Christian Student," calls "a delightful little work," [whose "Exposition of Colossians," the same authority pronounces "a very excellent work, full of valuable elucidation;" and whose "Determinationes et Prælectiones," the same author says, "wisely state debateable doctrines;" and who is quoted as a high authority, on justification by faith, by Mr. C. Bridges;) was a fellow delegate to Dort with Ward, and his immediate predecessor in the Margaret Professorship of Divinity, which he held from 1609 to 1621. He wrote to Ward, on occasion of the publication of his "Determination," on the efficacy of the sacraments. Not only did he approve of the doctrine of that determination, but in the letter conveying his approval, (which he permitted Bedford to publish,) he lays down and maintains these three propositions: "All infants are freed from the stain of original sin;" which he shows by consequence, involves their adoption, justification, regeneration and sanctification.—2. "The justification, regeneration and adoption, which we allow to pertain to baptized infants, are univocally (univoce) the same with that justification, regeneration and adoption, which, as regards the perseverance of the saints, we maintain to be inadmissible." But, 3. "The justification, regeneration and adoption of baptized infants confer on them a state of salvation, such as the condition of infants admits of."

I hope, Mr. Editor, that this is evidence enough to attest the non-agreement of the Church of England, between 1603 and 1661, with the Puritans, in the denial of spiritual regeneration in infant baptism. It is express. It is from persons of established credit and sufficient authority.

Very faithfully, your friend and brother,
W. R. Whittingham.

* The word exhibit, when used in theology, of the sacraments, has a technical sense; meaning, "to show a thing *by its natural working*" In the old legal sense of the word exhibeo; "facere in publico potestatem, ut si qui agit experiundi sit copia.

Note *by the Editor of the Southern Churchman.*—We have no doubt that our Right Reverend correspondent has stated "the question," which he says we have raised, as it appeared to him. But from some cause, probably from the cursory manner in which newspaper articles are generally read, he must have misapprehended it, for his citations refer to a period of which we had *no occasion* to speak. Or, if their force may be supposed to extend *back* to the time of the Hampton Court Conference, (which we cannot admit,) they reach even then but the last link of a chain, depending upon the historical facts of more than half a century previous. We quote the proposition of Mr. Parks, from which our "question," may be inferred, since we inferred the opposite of every particular in it down to and including the history of the Hampton Court Conference in 1604. Of a later period we said nothing.

Mr. Park's language is:

"It is instructive to observe all along from the Reformation onward, that at each revision of the Liturgy, and in every conference between the representatives of the Church and the Puritans, the latter condemned the 'office for the baptism of infants,' and the former justified it on the ground 'that it teaches the doctrine of real baptismal regeneration'' (Calamy's Life and Times of Baxter, p. 279.) Instance the discussion on this subject at the Savoy C[illegible] Should any of our brethren of the press copy the communication of Bishop Whittingham, we request that this note may be appended.

To the Editor of the Banner of the Cross.

Rev. and Dear Brother—

I have to beg of you an early insertion of the inclosed *rejected* communication to the Southern Churchman. The editor of that paper, after making his own use of my silence on the subject of the opinions of the earlier theologians of the Reformed Church in England, in an editorial of the 3d inst., has thought fit to return the inclosed, (sent him on the 10th,) with the accompanying letter, which I shall be glad to have published, that his course may have the benefit of all the explanation of which it is capable.

Very faithfully your friend and brother,
W. R. Whittingham.

Nr. Alexandria, Jan. 12, '50.

Right Rev. and dear Sir—I have ever declined an examination of the writings of the Reformers, on the subject of Regeneration, in the Southern Churchman, for two reasons:

1st, That to do justice to the subject would require a space which the plan of a religious newspaper does not allow.

2nd, That not one reader in a hundred would read the discussion. Those who could appreciate it would prefer the study of *books*, where the subject is satisfactorily exhibited.

With respect to the communication which I have to-day received, it would of course be my duty, if I were to publish it, to insert also for comparison *other extracts*, which in the opinion of many lead to a different conclusion from that which you entertain. Mr. Goode has about fifty pages devoted to Cranmer, Jewell, &c., and I do not think justice could be done to the subject without giving it all.

I trust, therefore, that you will excuse me for not publishing this communication on *general grounds*, which have induced me to forbear presenting the side of the question which I espouse.

At the same time I greatly regret the necessity of returning a MS. which you have taken the pains to prepare for me.

Truly your brother and servant in Christ,
Geo. A. Smith,
Ed. South. Churchman.

To the Editor of the Southern Churchman.

Rev. and dear Brother—

In your notice of Mr. Park's book, you charge him with unsound doctrine, for assuming that in baptism we are incorporated into the body of Christ, and regenerated by the Spirit. To this you particularly object with reference to the views of the Incarnation, with which it is associated by Mr. Parks.

I am not going to enter into an argument whether the statement and its associate views are correct, or not. Neither shall I trouble you with an examination of the doctrine of the Prayer Book on the subject.

But I must beg your attention to the following proof, that the compilers of the Prayer Book held the views objected to in Mr. Parks.

Cranmer and Jewell will, I suppose, be admitted as, by themselves, competent evidence to prove the meaning and intent of the framers of our Baptismal Office. They represent the two periods, or reformations, of Edward and Elizabeth—before and after the intercourse of the English reformers with Zurich and Geneva.—Each of them a composer of part of our formularies, each of them was also cognizant of everything done in the course of their preparation, and exerted a preponderating influence in the work. Each would have been willingly admitted by his contemporaries and associates to be a proper representative and spokesman for the rest.

What were the views of Baptism and its effect? and of their connection with the Incarnation?

Cranmer, in his Disputation with Chedsey, says: "I say that Christ dwelleth verily in us carnally and naturally, for that he hath taken of the Virgin our flesh upon him, and because he hath communicated his nature unto us—I say that Christ was communicated unto us, not only by faith, but in very deed also, when he was born of the Virgin. We have fellowship with Christ, *when we are united in the unity of the Church*, when we are made flesh of his flesh and bones of his bones; *and so we are united in the communion, in baptism, and in faith. We are made one with Christ by baptism; and the unity in baptism is perfect:—and that doctrine is not to be suffered in the Church, which teacheth that we are not joined to Christ by baptism.* (Works IV. 41, 42.)

In his answer to Gardyner, (his last work,) he writes:—"In your handling here of—St. Ambrose, you seem to be utterly ignorant, and not to know the difference between *sacramental signs* (*in the use whereof Almighty God inwardly worketh*) and other vain signs, which be nothing else but outward shows to the eye. For if you understood the matter, would you resemble (*i. e.* compare) a knave playing in a prince's coat, (in whom nothing is *inwardly wrought or altered,*) unto a man baptized in water, who hath put upon him outwardly water, but *inwardly is apparelled with Christ; and is, by the omnipotent working of God, spiritually regenerated and changed into a new man?* or would you compare him that banqueteth at a feast to represent an anniversary or triumph, unto that man that in remembrance of Christ's death, eateth and drinketh at his holy Supper, giving thanks for his redemption, and comforting himself with the benefit thereof? If you have this opinion and veneration of the sacraments, it is well known what spirit you have, how ignorant you be, and what is to be judged of you." (Works III. 490.)

And again: "When you say that in baptism we receive the spirit of Christ, and in the sacrament of his body and blood we receive his very flesh and blood; this your saying is no small derogation unto *baptism* wherein we receive not only the spirit of Christ, but also *Christ himself, whole body and soul, manhood and Godhead, unto everlasting life*, as well as in the holy communion. For St. Paul saith, 'As many as be baptized in Christ, put Christ upon them.' Nevertheless, this is done in divers respects, for *in baptism it is done in respect of regeneration*, and in the holy communion, in respect of nourishment and augmentation." (Works III. 65.)

And again; "In the ministration of the sacraments, as well of the Lord's holy Supper as of baptism, God worketh wonderfully by his omnipotent power in the true receivers, not in the outward visible signs. For *it is the person baptized that is so regenerate, that he is made a new* tized that is so regenerate, that he is made a new *creature*, without any real alteration in the water. And considering deeply this matter, Cyprian wondereth as much *at* God's *work in baptism*, as in the Lord's Supper; Chrysostom wondereth as much, Emissene wondereth as much, all Catholic writers wonder as much, as well how God doth spiritually regenerate us to a new life, as how he doth spiritually feed and nourish us to everlasting [illegible] signified unto us by the sacramental bread, wine and water, yet they be effectually wrought in us by the omnipotent power of God." (Works III. 525, 526.)

And so in his defence of the True and Catholic Doctrine, &c.: "In our spiritual regeneration there can be no sacrament of baptism, if there be no water. For baptism is no perfect sacrament of spiritual regeneration, without there be as well the element of water, as the Holy Ghost spiritually regenerating the person that is baptized, which is signified by the said water." (Works II. 337.)

These passages leave no room for doubt about the views of Cranmer, concerning the nature and effect of baptism. They are clear, explicit, full. They were all published after the Prayer Book had undergone its last revision in the reign of Edward, and express the latest, maturest opinions of the reformer. In the very last page of his last publication, he declares: "In baptism we must think, that as the priest putteth hand *to the child* outwardly, and washeth him with water, so must we think that *God putteth to his hand inwardly, and washeth the infant with his Holy Spirit, and moreover, that Christ himself cometh down upon the child, and apparelleth him with his own self.*" (Defence, Works III., 5 53.) This is the doctrine of the English Church, maintained, in its reformation, *in controversy against* the Romanists.

In the same controversy, nearly twenty years later, Jewell had occasion to state the same doctrine more at length.

In his Reply to Mr. Harding, in the Fifth Article, he writes: "Four special means there be, whereby Christ dwelleth in us, and we in him: his nativity, whereby he embraced us; our faith, whereby we embrace him; the sacrament of baptism; and the sacrament of his body. By every of these means, Christ's body dwelleth in our bodies; and that not by way of imagination, or by figure, or by phantasy; but really, naturally, substantially, fleshly and indeed." After treating of the union by the Incarnation, and by faith, he goes on: "And notwithstanding by these means Christ be in us, and we in him, yet, forasmuch as both our life and faith is imperfect, as we daily desire God to amend our life, and to augment our faith, even so we daily pray, that this conjunction between Christ and us may be increased, that Christ may come nearer and nearer unto us, and that we may grow into a perfect man in him.—And to this end, God hath specially appointed us his holy sacraments. And, therefore, St. Paul saith, concerning baptism: 'They that are baptized, are planted into Christ:—they have put Christ upon them:—by one spirit, they are baptized into one body.' St. Augustine saith: 'This is the use of baptism, that they that be baptized, may be incorporate into Christ.'—Which word '*incorporari*,' he useth also in sundry other places, speaking of baptism. In this respect, Dionysius saith: 'Being baptized, we are turned into God.' And Parhymeres saith: 'We are graft into Christ, and made one nature with him, by holy baptism.'

"Thus much may suffice to descry Mr. Harding's slender argument. For notwithstanding by the sacrament of baptism Christ be naturally in us, yet may he not therefore conclude, that Christ is naturally in the sacrament of baptism. Bonaventure saith well: 'We may not in any wise say, that the grace of God is contained in the sacraments, as water in a vessel. For so to say, it were an error. But they are said to contain God's grace, because they signify God's grace.'

"But Chrysostom saith: 'Christ mingleth his body with our bodies, and driveth us, as it were, into one lump of dough with himself.' "Chrysostom's purpose was, by this word '*massa*,' which in this place signifieth a lump of dough, to make resemblance unto those words of St. Paul, 'we are one loaf, and one body;' and by such majesty of speech the more to quicken and lift up our spirits, and to cause us thereby the better to consider that wonderful conjunction and knitting that is between Christ and us, whereby either is in other, he in us, and we in him: and that even in one person: in such sort as he is neither in the angels, nor in the archangels, nor in any other power in heaven. And therefore St. Paul saith: 'The angels he took not, but he took the seed of Abraham.' But this wonderful conjunction, and as Chrysostom called it, this mixture, is wrought, not only in the holy mysteries, but also in the sacrament of baptism. And in that sense Leo saith: 'A man received of Christ, and receiving Christ, (in baptism,) is not the same after baptism that he was before: but the body of him that is regenerate, is made the flesh of him that was crucified.' Likewise St. Augustine saith: 'Let us rejoice and give thanks that we are not only made Christian men, but also made Christ's Brethren, ye understand the grace of God, that is upon us; ye understand it: ye wonder at it: rejoice ye: we are made Christ. For if he be the head, and we the members, both he and we are one whole man.'" (Jewell's Works, ed. Jelf. II. 370—372.)

This passage I have quoted, on account of its pertinency to the effect of baptism with the Incarnation, and its testimony to the connexion of the incorporation into Christ (or incorporation with him) wrought in the sacrament: and because it is an argument *against* Romanism, instead of a leaning *towards* it. But let us turn to the Reformer's explicit, dogmatic teaching concerning baptism, in his Treatise of the Sacraments.

"I will now," says he, "leave all idle and vain questions, and only lay open such as is needful and profitable for you to know. *Baptism* therefore *is our regeneration or new birth, whereby we are born anew in Christ*, and are made the sons of God and heirs of the kingdom of heaven; *it is a sacrament of the Remission of sins*, and of that washing which we have in the *blood of Christ*" "For this cause are infants baptized, because they are born in sin, and cannot become spiritual, but by this new birth of water and the Spirit." Christ, saith the Apostle, 'loved the Church, and gave himself for it, that he might sanctify it, and cleanse it by the washing of water through the word.' Again: 'According to his mercy he saved us by the washing of the new birth, and the renewing of the Holy Ghost: For this cause is baptism called salvation, life, regeneration, the forgiveness of sins, the power of God to resurrection, the image and pledge of resurrection, the word of immortality. And yet are not these things wrought by the water: for then what need had we of Christ? what good did his passion? what doth the Holy Ghost work in our hearts? what power or force is left to the word of God?

"Augustine saith; 'why doth not Christ say, now ye are clean because of the baptism wherewith ye are washed: saving that because in the water it is the word that maketh clean? take away the word, and what is water more than water? It is the covenant, and promise, and mercy of God, which clotheth us with immortality, assureth our resurrection, whereby we receive regeneration, forgiveness of sins, life and salvation. His word declareth his love towards baptism. *Our faith, which* [illegible] *good by continuance in the profession* [illegible] *made, establisheth in us this grace which we receive.* As it is said: 'True baptism standeth not so much in washing of the body, as in the faith of the heart, as the doctrine of the apostles hath taught us, saying, 'By faith purifying their hearts,' and in another place: 'Baptism saveth us, not the putting away of the filth of the flesh, but the examining of a good conscience before God, by the resurrection of Jesus Christ.' Therefore Jerome saith: 'They that receive not baptism with perfect faith, receive the water, but the Holy Ghost they receive not.'

"The water wherein we are baptized doth not cleanse the soul: but the blood of Jesus Christ his Son doth cleanse us from all sin.' Not the water, but the blood of Christ reconcileth us unto God, strengthened our conscience, and worketh our redemption. We must seek salvation in Christ alone, and not in any outward thing.—Hereof saith Cyprian: 'The remission of sins, whether it be given by baptism, or by any other Sacraments, doth properly appertain to the Holy Ghost. The solemnity of the words, and the invocation of God's holy name, and the outward signs appointed to the ministry of the priest by the institution of the Apostles, work the visible, outward sacrament. But touching the substance thereof, it is the Holy Ghost that worketh it.' St. Ambrose also saith: 'Thou hast seen the water, thou hast seen the priest—thou hast seen those things which thou mightest see with the eyes of thy body, and with such sight as man hath: but those things which work and do the deed of salvation, which no eye can see, thou hast not seen.'

"Such a change is made in the sacrament of baptism. Through the power of God's working, the water is turned into blood. They that be washed in it, receive remission of sins: their robes are made clean in the blood of the Lamb. The water itself is nothing: but the working of God's Spirit, the death and merits of our Lord and Saviour Christ are thereby assured unto us." (Treatise of the Sacraments, Works, VIII. 9–13.)

This language is as strong as any used by Mr. Parks. There can be no doubt about the meaning. The author wrote for the common people, and taught what he considered necessary truth, in a way not to be mistaken. Such was the doctrine of the Church of England at the completion of its reformation, when its Articles and Homilies were finally issued in their present form. The man who was chosen to edit both, is the teacher of these views. Let not those who now hold them, be denounced as innovators and forsakers of the doctrine of the Reformers!

Your faithful friend and brother,
W. R. WHITTINGHAM.

P.S. The foregoing was written before I had seen your editorial of January 10th. I have now no time for additional remarks, and do not think that any is needed. W. R. W.

Communications.

For the Churchman.

It is not only in indifference to the higher mysteries of the Christian faith, and to the formal duties of the Christian Church, that man's wayward judgment sets itself in opposition to the religion of the Bible. The same principle, in matters more immediately connected with his every day concerns, leads him to limit his ideas of religion to that which he thinks the most available in practice, the most useful in operation, the most creditable with the world, and altogether the most reasonable and fitting. Nay, it even causes religion to be eclipsed and superseded by what, entirely unconnected with it, is rendered striking, by force of circumstances, and deemed mportant for auspicious and perhaps astounding results; so that the supposed virtue or virtues thus illustrated monopolize the estimate

of character, and show by regard for religion and morals.

In this last connection, deeds of heroism and of bravery, whether wrought amid the carnage of battle, or in the generous impulses of sympathy for suffering, and of ambition for the bold defence and deliverance of the weak or the exposed, are held to be ample claims to reputation and to reward, as of the great and good, no matter how otherwise stands the character, when judged by the principles and requirements of the gospel. And so, in less conspicuous cases, the coldest rules and methods of strictly just dealing, or the warmer of generous dealing, or feelings and actions in sympathy with the dictates of natural affection, or of love of country, furnish oft the one idea incorporated into reputation as a *good man*. Sometimes, again, this private judgment, in a matter which God, in His holy word, has determined and laid out for us, selects parts of the religious and moral system given by Him for the guidance as well of our principles and sentiments as of our lives and actions; and because it sees no necessity for the others, but deems the chosen ones sufficient for the practical purposes of religion and morals, puts *them* forward as comprising all the needful in the Christian character. And not unfrequently the very boldness and ingenuity with which new and imposing ways of religion and virtue are sought out as originals, or developed from the maxims of revelation, is paraded as proof of superior devotion.

All these things—and others like them might be added—result from two radical defects in religious and moral principle. The first is, that there is such a thing as *natural religion*, in the sense of a religion independent of a revelation from God, and of which man has, by nature, the powers of discovery and of reasoning out for himself; and the second, that the revealed system of religion and morals is an abstraction, or an elaborated theory, whence men are to derive their practical systems, as may suit their private judgments, and their respective views of what is best and most profitable. Whereas, there is, first, no proof that man ever was left to discover or reason out a system of religion and morals for himself; and there is, secondly, ample proof that religion and morals have always been adopted by men, as held, and because held, by past generations; and that this principle, or rather fact, is so presented to us in the whole current of history, as to show no other reasonable origin than direct revelation from God to man.—This may have been, and has been, sorely corrupted, abused, and wrested from its proper course: still, no fact is more thoroughly proved, than that the common sense and reason of mankind have always looked to divine revelation as the source of the true and the useful in religion and morals; so much so, that the worst corruptions and perversions of these have had their most prominent and influential friends and advocates, on the ground—mistaken indeed, but either honestly maintained, or adopted as an appeal to the current sentiment and principle of the human mind—that they have been taught of God. Strictly speaking, then, the pure natural religion, that is, the religion best adapted to man's nature, and to which his unbiassed reason uniformly turns, is one which comes to him as the gift of God. All the conclusive and unanswerable course of reasoning whereby the authenticity of the Bible, and the truth of the Christian religion, have been established, prove that that book and that religion, are truly the gift of God, presenting to us that system of religion and morals which He requires us to adopt. Obviously, therefore, it must be adopted as given. Man has no right to say of any part of it—its faith, its morals, its sacraments, its forms, its principles, its affections, its methods of piety and devotion, its rules and orders for individual or associated religion—that it is of more or less importance than any other. Neither its faith, though strong enough to remove mountains; nor its sensibility, though warmed to the highest pitch of enthusiasm; nor its external observances, however exact and punctilious; nor its moral virtues, however outstripping all ever known in unchristian times and places; can avail for acceptance with God, and as constituting the Christian character, unless they be a part of the uniform and consistent piety and virtue, which devotes to the whole of required duty, the love of God with all the heart, all the mind, all the soul, and all the strength This follows as the natural result of the relative position of God and man, the law of the former being supremely imperative; and the obligation of the latter to obedience, perfect, leaving nothing to his choice. It is also strongly enforced in the Bible; which treats of man as entirely dependent on his God; and of this great and good Being, as dealing with man after the wise and beneficent counsels of His own will; often witholding from him the full explanation and account of his ways; and requiring entire submission as proof of his faith, and proper wholesome discipline of his morals.

The same results from the fact, so clearly set forth in Scripture, and confirmed by all honest human experience and observation, of man's total inability, of himself, to guide his ways aright; and of the utter want of merit in anything that he can do, or in himself for anything that he does, by the grace of God preventing and assisting him. As it is of God's mere mercy, that anything is accounted unto man for righteousness, and allowed as a means and condition whereby he may be benefitted by the righteousness of Christ, which only has merit with God; it follows that that obedience, that virtue, that faith, only, can afford reasonable ground of hope of being acceptable to God, and allowed by Him as the duty that He requires, and has promised to reward, which conforms in all things—the principles on which it is cherished, the particulars it embraces, the rule and measure that govern it, and its influences on the character and life—to His expressed will. At no point can a man stop, and say or think that he has done a good thing, for which he has a right to expect the divine approbation and favor. If he could possibly do all, he would be but an unprofitable servant. That he is, in any degree, an honest and faithful servant, depends upon his unceasing efforts to be and do just as God's word requires of His people.

What this is that God requires, is to be learned from His own special revelation; which He has been pleased to impart in such extraordinary and supernatural manner as challenges full confidence in its genuineness and authority. The only reasonable account of the origin of our race represents the Creator as making man in the full possession of his physical and intellectual powers, and vouchsafing him, by immediate personal communication, a knowledge of His will, and of as much truth as to His infinite wisdom it seemed proper to impart. Thus was man's religion *given to him* at the outset. He was not left to discover it, to infer it by his own reflections, to adapt it to his situation, to measure it by his ideas of necessity and fitness, to improve it by his reasoning and experience, or to have it any otherwise *developed*, than as God, in His sovereign will and pleasure, might see fit, from time to time, to reveal more of the truth, or to increase or vary His requisitions. For a long series of ages, it pleased Him to keep up and increase among men a knowledge of religious and moral truth and duty, by supernaturally inspiring a succession of prophets, or employing angels, as His messengers to them; or by Himself assuming voice and form, in imparting His directions and instructions. At length, taking the Manhood into His Godhead, He was manifest in the flesh, and by word and deed, and by sending the Spirit of truth to bring to the remembrance of His Apostles and Evangelists all things that He had said unto them, and to guide them into whatever else was wanting for the full developement of "all the truth"* proper to be committed to the Church, He completed the only true system of religion and morals. Of the truth thus given to men, inspired record was from time to time made; which was completed, when supernatural inspiration was about to cease, by the Apostles and Evangelists. This completed record, the Holy Bible, is the Church's perpetual rule whereby she is to judge what of her faith, opinions, and precepts, appertain to the evangelical system divinely imparted to her, and what not: she having no power given her to add to that system, or to take from it.

Such are the principles of common sense, sound reason, and Revelation, whereby man is to be guided, if he would have a well grounded hope of being right in his views of religious and moral truth and duty. Unhappily, however, the carnal mind, in its enmity against God, rises in rebellion agaist principles requiring of it so much humility and so much submission.

It claims the right of interposing its own judgment, as an independent guide, for the better adaptation of religious truth and obedience; for additions to them, subtractions from them, or modifications of them, as time and circumstances may require; for the discovery of phases, and bearings, and developements of them, not known to the writers and first ministers of the Gospel—to the Church as Christ and His Apostles left it in the world It has various modes of manifesting this. The Quaker's light within—each individual's infallible guide to truth and duty; the Rationalist's theory of progress and improvement in religion, to suit the progress and improvement of the age, and pay due deference to man's powers of reasoning and philosophizing; the hypercritic's use of the sacred page to advance his credit for learning and ingenuity; the Romanist's claim of a human right and authority to decree new doctrines, and enforce them as of God: these are workings of man's sinful rebellion against the truth and authority of his Maker.

A fruitful source of the same evil, is the unscriptural and anti-Christian theory of an invisible Church of Christ on earth. This overthrows *that* Church which God has had from the beginning; and presumes to place His holy covenant and precious promises, and the duties, privileges, and hopes which He allows to man, in independence of the outward and visible Communion, rites, and duties, with which He has connected them; thereby sinking the Christian sacraments and ordinances into mere form and show, or duties only so far binding as each individual may judge them to be; and any wholesome moral influence of which, is rather of a philosophical than spiritual nature—rather of the ordinary moral operation of cause and effect, than of the grace of the Holy Ghost vouchsafed through them as means divinely appointed for that end. It represents the spirituality of the Gospel as different from what the Bible makes it—a spirituality, namely, independent of outward and visible signs and forms and means, instead of that which accompanies and flows through, and is connected with these, as God, from the very first, has required that the spirituality of man's religion on earth should be. It substitutes a faith of abstract belief, feeling, and assurance, of mental tastes and modes, for that embodied principle which lives and moves in the ways of God's laws and in the works of His commandments and ordinances, which alone is the true and genuine faith of the Gospel.

On the other hand, also, human rebellion against God's law shows itself in an undue estimate of the outward and visible in religion; thinking mere membership of the Church to be a state of assured safety, and formal observances things of merit—the main parts of religion; and scrupulous enough in their discharge, with little discipline of the inner man, and little care for the cultivation of that inward and spiritual grace of Gospel piety and charity, as means whereby we receive which, and pledges to assure us thereof, the sacraments and services of God's house, nor [illegible] and in faithful and practical connection with which, only, their observance is acceptable and well pleasing to Him.

The supposed attainment in this life of such a state of justification as to give indefeasible assurance of salvation, and of perfect security against an ultimate fall from grace and mercy, has often led to some of the worst workings of that carnal mindedness, which suits its religion to itself, rather than sacrifices itself to the true principles and obedience of the religion of the Gospel.

Men often depart from this religion because, instead of taking it as God has given it, they first form their own idea of what their religion should be, and then strive to make it appear to themselves that the Bible agrees with them.

What is the use, they sometimes ask, of faith, and of religious acts and exercises, and of Church Communion, provided a man is upright in his morals? To be this, is deemed religion enough without much care for what is called piety, and with little thought of what else God is pleased to require. And this exclusion of faith lets in, of course, the idea, so gratifying to the natural heart, and so repugnant to the Gospel, that there is merit in good morals, which gives the subject a right to expect God's favor and reward.

Not only among those whose religious views and feelings are sadly connected with a predisposition to contend about them, and compare them invidiously with those of others, rather than a meek and faithful desire to have them of God's ordering, and to cherish and exercise them for their own and others' spiritual good:—not only among these, but also in many honest and well-meaning hearts, desiring and endeavoring to be right, there are now prevalent two classes of prejudices, operating much against the true spirit, and faithful practice, of our holy religion. The words *Catholic* and *Protestant*, wrongly estimated and applied, speak the writer's reference.

Strictly speaking, catholic and evangelical are terms of the same meaning: both imply that religion of the gospel which God gave for all mankind, always, and everywhere. Both, however, have been sinfully perverted and abused to mere party and sectarian purposes; and still worse, purposes of serious and fundamental error. The religion of the gospel, as contained in the Bible, and as it was held and practised by the Church generally, when its communion was one throughout the world; when it was under the government and ministry of men whose qualifications were approved by apostles, or by those whom they or their immediate disciples had instructed; and when its general voice could be concentrated in councils representing the whole, and which could declare understandingly and authoritatively, what everywhere had, from the first, been received as the evangelical faith and duty committed to the Church, and required of her members, by "THE SPIRIT OF TRUTH:"—this religion of the gospel is, and ever has been, the true Catholic religion; such as the Church should ever maintain, cherish, and defend; and such as her members should ever endeavor, by the grace of God, to adopt in heart and mind, and faithfully and unreservedly to practise. But there is a sad counterfeit of Catholicity. Worldly circumstances tending to give undue power and influence to the portion of the Church under the Bishop of Rome, it ultimately rebelled against Catholic truth and order, and set up a partisan organization and interest, founded on a disruption, through its means, of primitive Catholic unity. It has proudly arrogated to itself the title Catholic, and thus covered with that title, itself excellent and holy, a gradually accumulating and developing mass of error, superstition, and anti-christian teachings and devices, which transgress the command of God by the evil traditions of men. So fastened has this become upon the Romish system, and so unscrupulous has been its application, that for at least a thousand years, its authority has been just ground of suspicion of error—and even *prima-facie evidence* of error.—And yet its wiles—and bold, and imposing, and seductive are they—beguile unstable souls into so false an estimate of Catholicity, as to lure them, in search thereof, into the surrendering of their judgments to folly, or the perverting of them to iniquity; marring and weakening the truth of God, or changing it into a lie. Thus does prejudice—often honest and well meant, often too, alas! it is to be feared, of questionable moral character, or at least in indulgence of willful moral blindness and ignorance—set itself against the truth as God hath given it to man for his guidance and welfare, and against the quiet, peace, and prosperity of the Church.

And so of *Protestantism:* there is prevalent among Christians a sort of idolatry of this, very inimical to the proper reception of the truth as it in Jesus. In ignorance or thoughtlessness of the real character and claims of the gospel, zeal for what is Protestant often assumes the place of humble, faithful, and uncompromising devotion to that gospel. It is a cover for heresy and schism. It is an apology for spiritual indifference. It renews the old sin of putting Paul, or Apollos, or Cephas, instead of Christ, and even professing Christ as if he were divided. It substitutes for true unity in God's revealed religion, unions which underrate, or positively sacrifice, much that He hath incorporated in that religion, and put in its place a system of man's device and choice; thus disturbing and distracting the Church, crippling its energies, and exposing it to hostile attacks.

The man who is so a Catholic has to eschew all Romish error and corruption, and so a Protestant, as, on the principles and in the spirit of the gospel, to endeavor to walk in the ancient paths of Catholic faith, piety, and charity, is the true follower of our Lord Jesus Christ. The more of such the Church has among her members, the truer will she be to her Divine Head, the more at peace within herself, the holier, more efficient, and more salutary, in her influences among her children and on the world.

Holy Scripture teaches us that the sound and good members of the Church are not only blessed by the God whom they serve, each for his own consolation and welfare, with the mercies of that God in the Son of His love, and through the grace and energy of His Holy Spirit; but are also made, through the same grace and energy, each a helper of the spiritual interests of the whole; each ministering and supplying somewhat to the edification of all. One great and good effect of the increase in the Church of a sound and discriminating principle, influencing to a perpetual desire and effort thoroughly to adopt, and to be governed in heart, character, and life by, the religion of God's appointment, without reserve, and without compromise, will be the diffusion throughout the Church of the true faith which rests on that religion as of God, and as surely to be maintained by Him, and rendered triumphant, when all that opposes itself, and all that would neutralise and weaken it, will have been scattered as chaff before the wind. There will then be no such excitement against error in one direction, as to react in favor of error in another; there will then be no such fear of danger to the Church, as to bring inhuman artifices, and the exacerbation of human passions, for its defence, or the revenge of its wrongs; there will be an abiding confidence that God will care for his elect; and in that confidence, a trusting of the Church to Him in frith and prayer, in more earnest application to the ways of His appointing, and in doing whatsoever each one's vocation and ministry in the Church may render proper to be done, in behalf of that way, with the reverence and solemnity of a true Christian engagedness in sacred matters, with the decency and order which the gospel requires in all things, and with that charity without which the whole law is broken, faith annulled, the Church deeply injured, and God insulted.

Lastly: The full influence of the principles which have now been advocated, may be hoped to have, by the blessing of God, a favorable effect on many not insensible to the duty of being in the Church, nor strangers to a desire to be consistent [illegible] in sore bondage to that world which is one of the Church's most artful and dangerous enemies. Such persons manifest their predominant principles and views, and the true state of their hearts, by asking, first, how far they think circumstances render necessary, or desirable, or at least harmless, the service of the world; and then endeavoring to adapt their religion accordingly, and to reconcile their judgments and hearts to it. How far is it necessary, or desirable, or at least harmless, that they should conform to the opinions, employments, and customs of the world? that they should engage in its pursuits, amass its gains, enjoy its honors, and its pleasures? that they should adopt its principles in the indulgence of their appetites, passions, dispositions, tempers? Having answered these questions to suit themselves, they take up religion with minds imbued with the prejudice that it must allow of the conclusion to which they come, or it would not be fit for man in his present state; and thus incur the guilt of so blinding and perverting their own judgments, as to degrade the gospel and chnrch of God, into a succumbing to a system insulting to Him, and ruinous, in time and eternity, to their own souls. The only security against this is, to study the true religion, just as God has given it, to pray for illumination and guidance therein, to commit their ways to that guidance, and to bring all things else into entire subjection to it.

B. T. O

* Εις πασαν την αληθειαν, St. John xvi 13 not accurately rendered in our version, "all truth." See Middleton and Bloomfield in loco.

Patriotism vs. Loyalty.

To the Editor of the Churchman.

PHILADELPHIA, Jan. 6, 1850.

Dear Sir: Permit one of your American readers to make of you a very respectful inquiry. It is this: Do you as the editor of an American Church paper, mean to endorse the opinions stated in an article published in your paper of the 5th inst., from the Colonial Church Chronicle, and especially the following passage, a portion of which (in small capitals) has attracted my attention:

"The other person mentioned in this letter and with whom Cartwright maintained constant correspondence was one of no less distinguished and noble character. The Rev. Jonathan Boucher, like Dr. Chandler had ministered to a congregation, during the eventful period of the War of Independence. Like Dr. Chandler too, he was true and *loyal* to the mother country and his LAWFUL SOVEREIGN, AND LABORED TO REPRESS THE REBELLION! As an instance of his bravery and steadfastness, it is related that on preaching his last sermon, when his church was filled with armed soldiers, he professed IN THE FACE OF HIS INSURRECTIONARY AUDIENCE THAT AS "SHADRACK, MESCHACK AND ABEDNEGO WOULD NOT WORSHIP THE IMAGE WHICH THE KING HAD SET UP, SO WOULD NOT HE THE IMAGE WHICH THE PEOPLE HAD SET UP, BUT AS LONG AS HE HAD BREATH TO UTTER IT, HE WOULD WITH ZADOCK THE PRIEST, AND NATHAN THE PROPHET PROCLAIM—GOD SAVE THE KING!"

The date of this achievement of Dr. Boucher or Dr. Chandler is not given, but if it be as I presume it was, about the time when George Washington, Alexander Hamilton and John Jay and other Episcopalians were in arms and among the *rebels*, it would seem to require some little disclaimer at your hands as the conductor of an influential journal.

AN AMERICAN EPISCOPALIAN.

As the above communication comes anonymously, besides being written on a Sunday, and the author is unknown, we might very properly pass it over unnoticed; but there are some remarkable features about it which may entertain our readers.

We reply first, that we do *not* endorse everything contained in our selections as to sentiment and expression. It suffices that the piece be *generally* such as we approve. In this case the connection of the article with Dr. Seabury formed the chief attraction, and we did not fear that the passages mentioned by our correspondent would lead our readers to violate the Constitution of the United States, printed as they were in ordinary type.

Secondly. As to the conduct of Mr. Boucher it is well known that much excitement of feeling prevailed on both sides, and much harsh treatment was experienced by the clergy of Virginia, where we believe he belonged. Those who differ from him, as most of our readers will at the present day, may nevertheless admire his firmness and loyalty, especially, as he considered himself bound by the oath he had taken when ordained.

Thirdly, We have no knowledge of the particular time when this happened. Nor do we know when John Jay *was in arms*. That able statesman and jurist, and devoted patriot, acted as far as we know in civil capacities throughout.

As the writer professes to hail from Philadelphia, we would remind him that the *Banner of the Cross* published the same article, in the same way we did, and we have not seen any remonstrance on the part of his readers. We trust therefore, our correspondent will reserve his patriotism for some more needful occasion.

For the Churchman.

Excerpts.

Dear Mr. Editor: If not otherwise engaged, will your columns admit the two following slips, which I think will be advantageous to some persons, if rightly laid to heart:

SUB-ROSA.

The rites of hospitality are very ancient, and held to be sacred amongst all nations. To break bread with one, is considered as receiving a pledge of inviolable friendship. Judas' having taken bread at Jesus' hand greatly aggravated his treachery. If all who have heard of the term at the head of this article, had comprehended its origin and meaning, much mischief and heartburning amongst brethren would have been prevented. Ingratitude is the basest of sins, and the worst species of ingratitude is *to misrepresent, betray, and injure those whose hospitalities we have shared.* Language cannot be found adequate to express the enormity of an offence that consists in receiving kindness from the generous outflowings of a warm-hearted family, and then to use such favors as an opportunity to injure and calumniate it. Let all, but especially Christians, remember the meaning of *sub-rosa.* It is a term that now passes current as significant of secrecy. Its origin is in this wise: Among the Greeks the rose was consecrated to Hippocrates, the genius of silence; and either the rose or its figure was placed *upon the ceiling of their dining-rooms, implying that whatever was done therein, should be kept from the public. It was done sub-rosa.*—*N. O. Presb.*

GO-BETWEENS.

There is perhaps not a more odious character in the world than that of a go-between—by which I mean *that creature who carries to the ears of one neighbor every injurious observation that happens to drop from the mouth of another.* Such a person is the slanderer's herald, and is altogether more odious than the slanderer himself. By his vile officiousness, he makes that poison effective, which else would be inert; for three-fourths of the slanderers in the world would never injure their object, except by the malice of go-betweens, who, under the mask of *double friendship, act the part of double traitors.—W. Episcopalian.*

I hope Mr. Editor, that if any "*Go-between*" should hereafter visit the Seminary, my brethren will be very careful how they speak before him, and by no means trust to his honor as a sufficient safeguard against the breach of hospitality and confidence.

Yours faithfully
DOCTRINÆ STUDIOSUS.

For the Churchman.

St. Augustine on the Sacrament of Repentance.

MR. EDITOR:—I send you the following extract from St. Augustine, which may be of interest as corroborating two of the points made in the communications of "A Catholic Priest" to your paper.

(1.) As regards the question whether *the satisfaction of Christ* (of which we are partakers by Baptism,) or *our own satisfaction*, relieves us from the temporal punishment of sins committed after Baptism—or in other words, whether Baptism, which makes over to us Christ's satisfaction, obtains for us once for all, pardon for all sins upon repentance, for sins committed after as well as for sins before Baptism.

St. Augustine says, "By the *same* washing of regeneration and word of sanctification, *all* the ills of regenerate men are cleansed; not only all the sins which are at the time remitted in Baptism, but those afterwards contracted by human ignorance and infirmity;—not that Baptism be repeated as often as men sin, but by the fact that it is once given there is obtained for the faithful *pardon of all sins both before and after.*" (De Nupt et Concup. I. 38.)

(2.) As regards the question of the limit of the judicial action of the Priest in retaining sins and barring from the Communion, the question being whether the Priest shall require and insist that all should submit themselves to his *judgment*, or pass judgment only on those who voluntarily confess, and on notorious offenders.

St. Augustine, after urging his people to make confession to the priest, and receive his medicinal treatment, goes on to say, "Let no one despise this counsel of salutary penitence because he may chance to see many approach the sacrament of the altar whom he knows to be guilty of sins. * * * We indeed have no power to prohibit any from the communion except they voluntarily make confession, or have been convicted by some secular or ecclesiastical judgment." Serm 351, 10.

The inconsistency of such language with any law enforcing, or any universal custom of, confession previous to communing, is palpable.

X. X. X.

For the Churchman.

MR. EDITOR,—May I be permitted to call the attention of your readers to a little book which has recently issued from the press of Messrs Stanford and Swords. It is entitled "RECOLLECTIONS OF DEPARTED FRIENDS," and has been prepared by the REV. DR. BERRIAN. It consists of a number of biographical sketches of persons, who, for the most part, were permitted in a greater or less degree to enjoy the ministrations of the Rector of Trinity Parish.

The book, as such, aside from its peculiar character, is worthy of very considerable attention. Indeed, one might hesitate to decide whether was the greater the happiness of the author in finding such materials for his pen, or the felicity of the subjects in being embellished by such a hand. Two very chief attractions of the book are the chaste elegance of its style, and the peculiar wisdom of the manner in which it imparts most valuable instruction—which is incidental. The former of these qualities, though apparent on every page, is more especially discernible in the notices of Bishop Hobart and of Dr. Lyell—the latter of which has already received, through your columns, the commendation of a Master in Israel. An illustration of the informal manner in which the book is made instructive may be found in its 158th and 159th pages, where the question of a satisfactory call to the exercise of the sacred office is incidentally introduced and answered.

The great and lasting interest attached to very many of the persons whose memorials it comprises, still further renders the book worthy of attention. Its biographies are not those of the ordinary and undistinguished. The names and the records of the HOBARTS, of DUFFIE, of Drs. LYELL and RUDD, of JACOB LORILLARD, DAVID B. OGDEN, and EDWARD DELAFIELD—each well deserving of the line

Clarum et venerabile nomen—

adorn its pages. They are few indeed who would not desire to possess in an ordinary form some memorial of characters like these.

But the book merits, in a still higher degree, very general attention, on account of the salutary influence which it is capable of exerting. The sentiment is very old, but none the less truthful—

Segnius irritant animos demissa per aurem,
Quam quæ sunt oculis subjecta fidelibus.

Precept does not so well instruct as example. We are ready to think ourselves capable of what we find actually and easily accomplished in the case of another. This book is a book of examples, illustrating the Christian life in manifold relations, though chiefly as seen in "Cæsar's household," among those gifted with affluence and position. Women amid their households and in retirement; clergymen in the pulpit and parish; lawyers at the bar; and merchants in the counting-house and the world are displayed as adorning their Christian name and profession. Did the book contain no more than the single sketch of EDWARD H. DELAFIELD its influence would be more beneficial than many, and elaborate, sermons. For if virtue when arrayed in the garb of a youthful form have very many attractions, how much more numerous will they become when that garb is richly adorned with the ornaments of intellect and acquirement. For very absence of almost everything otherwise in his case, the maxim

Nil de mortuis nisi bonum

had need to be regarded. Such as will read his life will find that, happy in his early influences and education, happy in his gifts of nature and his acquirements, he was chiefly happy in this: that while, so far as possible, he made himself master of the various diseases of the body, and their remedies, he learned also the most numerous and deadlier ills of the soul, and sought their cure by the medicines of the great physician Wherefore he now rests under the shadow of that Tree whose leaves are for the healing of the nations.

G. H. H.

THE CHURCHMAN.

NEW-YORK, SATURDAY, FEB. 2, 1850.

Absolution and Confession.

IN our last we offered a few remarks on the very learned and able pamphlet of the Rev. Dr. Jarvis. We now proceed to consider the second one then referred to, the title of which is given in the note.* In the course of our observations we may again recur to the "Voice from Connecticut."

This work consists of a series of letters, purporting to be addressed to a friend in North Carolina, who had asked the opinion of the author on various points of doctrine and practice. These were:—

1. The doctrine of confession and absolution as held by the Church of Rome,—its legitimate consequences, and the objections to it.

2. The doctrine of the P. E. Church in the United States.

3. How near an approximation to the Romish doctrine has been made in North Carolina.

4. How far certain claims of Episcopal authority and prerogative can be sustained under the Constitution and Canons of our own Church.

These points are discussed *seriatim*, and the examination of the Romish doctrine on confession and absolution occupies more than one-half of the pamphlet. It quotes largely from their standard authors, and we think is on the whole a fair and able expose of the corrupt teachings of that Church on these points. Let us see what they are by the light afforded by the author's investigations:—

In the year 1215, under Pope Innocent III., the fourth Lateran Council was held. The 21st Canon enacted, "that all the faithful of both sexes, after they came to years of discretion, should *privately* confess their sins to their own priest, at least once a year, and endeavor faithfully to perform the penance enjoined on them; and after this they should come to the sacrament, at least at Easter, unless the priest for some reasonable cause judged it fit for them to abstain for that time. And whoever did not perform this was to be excommunicated, and put out of the Church; and if he died was not to be allowed Christian burial." (p. 7.) This was the first *canon* imposing the *duty* of private confession to a priest.

The author then quotes at some length the decrees of the Council of Trent, passed in its fourteenth session. The canons then passed decree anathemas against those who shall deny "that sacramental confession was instituted by Divine command, or is necessary to salvation, or that the practice of confessing to the priest alone, as it has been ever observed by the Catholic Church, and is still observed, is foreign to the institution and command of Christ, and a human invention;" also against those who shall affirm that it is not necessary to confess all and every mortal sin which occurs to the memory after due and diligent premeditation, including secret offences, and those against [the tenth commandment], and the circumstances which change the character of the sin; and that it it is not lawful to confess venial sins: also against those who shall affirm that the confession of every sin is impossible and merely a human tradition, &c., &c. (Canons 6, 7, 8.)

On *Absolution* the same Council decrees *anathema* on those, who say that the words of our Lord "Receive ye the Holy Ghost," &c., are not to be understood of forgiving and retaining sins in the sacrament of penance, &c.; and that the priest's sacramental absolution is not a *judicial* act, but only a *ministry* to declare and pronounce that the sins of the party confessing are forgiven, so that he believes himself to be absolved, even though the priest should not absolve seriously but in jest; or that the confession of the penitent is not necessary in order to obtain absolution. (Can. 3. 9.)

The Catechism of Trent is also quoted; the teaching of which is, in brief, that through penance all sin however grievous or often repeated is remitted; and that the penitent "must submit himself to the judgment of the priest, who is the vicegerent of God, to enable him to award a punishment proportionate to his guilt."

The *Confiteor* is as follows:—

"I confess to Almighty God, to Blessed Mary ever a Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the Holy Apostles Peter and Paul, to all the saints, and to thee, father, that I have sinned exceedingly in thought, word, and deed, through my fault, my most grievous fault: therefore I beseech the Blessed Mary ever a Virgin, &c., &c., and thee, father, to pray to the Lord our God for me."

The form of absolution translated, is "I absolve thee from thy sins in the name of the Father, and of the Son, and of the Holy Ghost." The form "*Ego absolvo te*" is essential. The precatory form "God, or Christ, absolve (*absolvat*) thee" are held invalid, because the priest *bestows a pardon judicially.* Peter Dens says, "The sense is this—I judicially bestow on thee the grace of the remission of all sins, or grace of itself remissive of all sins, as far as is in the power of my ministry. This sense of the form cannot be admitted, *I declare thee absolved*, because it is condemned by the Council of Trent, Sess. 14, c. 9."

We have given these extended quotations from the pamphlet before us, that our readers may know what the Romish doctrine on the subject is, and may more fully understand our observations in the subsequent part of this article, when we have occasion to comment on our author's representation of Bishop Ives's views.

The author with great brevity, proceeds to show that the distinction between *mortal* and *venial* sins as taught in the Roman Church is unwarranted by Scripture and antiquity, and contrary to reason She teaches of venial sins that "they may claim God's pardon as of right;" that "all of them combined would not amount to one mortal sin;" "that they cannot put us out of God's favor;" and that "by no possibility can any man on account of these perish eternally." It is also affirmed by one class of theologians, "that they are pardonable in *their own nature*, and do not need the atonement of Christ." Now the Doctor observes, that if by this distinction it were meant "that the sins which man can commit are not equal in enormity or degree;" or "if by venial sins they intend merely those daily frailties and infirmities to which even good and virtuous men are subject," these might be admitted. As above seen, however, they go a good deal farther. It is true sometimes they insidiously use language very similar to that employed by the author. For example, Dr. Wiseman says, "No one will venture to assert that all sins are equal before God—that there is no difference between those cold-blooded and deliberate acts of crime, which the hardened villain perpetrates, and those smaller and daily transgressions into which we habitually and almost inadvertently fall." (Palmer, Letter VI., p. 15., Balt. ed) They hold that it is not necessary to *confess* them; nor is *repentance*, strictly and properly speaking, required on account of them. Ligorio, one of their most famous moralists, asserts, "any motion of grace or charity remits venial sins;" and others maintain that repeating the Lord's Prayer, sprinkling of Holy Water, a Bishop or Priest's blessing, or the like, do so. (Ibid., p. 17.) Now we would remark, by the way, that all this is directly contrary to the language of St. Augustine in his 351st Sermon, "on Repentance," where distinguishing three kinds—1. Before Baptism; 2. For daily sins contracted by the infirmity of the flesh after Baptism; and 3. A more strict repentance for deadly sins—he observes, of the second class, that in saying "Forgive us our debts as we forgive our debtors," we say this concerning daily sins for which also each one ceases not to offer according to his strength *the sacrifices of alms deeds, of fasts, of prayers, and of supplications.* Any one, therefore, who diligently attends to himself, and seduces not himself by any flattery, sufficiently understands with how *great danger of eternal death, and with how great a penury of perfect righteousness*, he remains absent (*peregrinetur*) from the Lord" (§ 6). But while the Romanist teaches that repentance is not necessary for these sins, and that they do not expose him to the danger of eternal death, he tells the deluded victim of superstition, that he must make a *temporal* satisfaction for them in the pains of PURGATORY. This is forcibly put by Mr. Palmer, "Those who are full of *holiness and of all heavenly grace* are on account of some *trifling failings which do not even require repentance* to be tortured in Purgatory with the punishment of devils, for an unknown length of time." Herein is a frightful development of the "Mystery of Iniquity." Add to this the fact pointed out by the author, that venial and mortal sins as defined by Romish writers run so closely into each other, as not easily to be distinguished, and the practical consequences may thus, even on their own principles, be most disastrous to the soul. It seems to us also, that the act simply is too often regarded, and not the *motive*, in which an essential element of the sin consists. Thus Bellarmine is quoted by Bishop Taylor as saying, "A sin that is venial by the *smallness of the matter* is indeed perfectly voluntary, but not perfectly against the law. For the law does not prohibit the theft of *one obolus* in particular (in specie) but prohibits theft in general (in genere)" (On Repentance, Ch. 3., Sect. 3., II. Bellar. Lib. 13., c. 19.) Romanist doubtless have a right to talk of "loose morality" after this. We believe that innumerable instances of teaching, as bad as this, and even worse, may be produced from their standard authors, if necessary.

We have not time to dwell on the generally satisfactory refutation of the claims of penance to the rank of a *sacrament*, the claim of *judicial* authority for the priest in the Romish sense; the necessity of private confession as essential to salvation; and the scathing exposure of the abominations of that system as enforced and practised in the Roman Church. The base quibbles and subterfuges, which her theologians teach may be resorted to in order to avoid disclosing the secrets of the confessional, must fill every upright and virtuous mind with the deepest horror.

It is then pointed out with much clearness that the doctrine and discipline of the early Church on this subject were directly opposite to those of Rome at the present day. It is plain that the *confession* spoken of by the early Fathers, as Irenæus, Tertullian, and others, was the public confession in the church, made for the purpose of receiving an *open absolution* by the imposition of hands and the reception of the Eucharist. *Private* confession, when used, was *perfectly voluntary*.

There are quotations from SS. Cyprian, Athanasius, Basil, Jerome, Hilary, Augustine, and Chrysostom, in which the Romish perversions and mistranslations are exposed, and the doctrine established that a sincere and unfeigned confession to God is sufficient for obtaining pardon. It would be a work of some time to exam-

* AURICULAR CONFESSION in the Protestant Episcopal Church; considered in a series of Letters addressed to a friend in North Carolina by a Protestant Episcopalian. New York: G. P. Putnam. 1850. Pp. 132.

ine all these particularly. Some we have verified, but we have made a curious discovery as to that from St. Jerome.

We will first give the author's own words:

"The passage adduced from this writer is in Jerome's letter to Heliodorus:—

"*Far be it from me to say anything disadvantageous of those who, being the successors of the Apostles, consecrate with their sacred mouth the body of Christ, by whom we are also Christians, and who have the keys of the kingdom of heaven, and in some manner, judge before the last judgment. The priests have not only power to forgive sins when they baptize, but even after.*"

"Now the Romanists know or ought to know, that every word of this is rank forgery. It is quite too strong. The author of it was resolved to make testimony enough while he was about it; and so in a few lines he has contrived to drag in "the successors of the Apostles," and transubstantiation, and "the keys of the kingdom of heaven," and that priests in confession are "judges," and may "forgive sins." Now hear what a really learned Romanist says about this letter to Heliodorus; he says it is a '*fabulous fiction, unworthy of credit.*'" p. 68. 69.

When we first read this we were surprised. We had met with passages of the same kind of undoubted authenticity, and found no difficulty in giving them a satisfactory interpretation. It astonished us then, to see it so confidently asserted that this was a forgery, and we determined to have a search. St. Jerome was at hand, and to work we went. A difficulty met us at the threshold. The author says, "*Jerome's letter to Heliodorus*," and we found there were *two*, numbered 1 and 3 in the old editions, 5 and 35 in the Benedictine edition, and 14 and 60 in our edition, which is Migne's, Paris, 1845. By ill luck we stumbled on the last, the *Epitaphium Nepotiani*, which takes up seven closely printed, double columned, 8vo pages, and we found it was not there. We then turned to the 14th, which occupies only 4 pages and on running over the contents, we found it, at last, at the beginning of the eighth chapter, where he sets forth the dignity of the clergy, *(clerici.)* The Latin is as follows:—"Absit ut de his quidquam sinistrum loquar, quia Apostolico gradui succedentes, CHRISTI CORPUS sacro ore conficiunt; per quos et nos christiani sumus. Qui claves regni cœlorum habentes, quodammodo ante judicii diem judicant; qui sponsam Domini sobria castitate conservant." Now what puzzled us exceedingly was that there was no mark of suspicion attached to this epistle by the learned editors; it seemed to be an undoubted *bona fide* production of the good father, in the opinion of the Benedictines and others. So we turned to the 11th volume to see if we could find among the catalogue of spurious works any epistle to Heliodorus, and we found Nos. 49 and 50, the first addressed to Chromatius and *Heliodorus*, and the second a continuation of the former, "On the Nativity of the Blessed Virgin Mary." But in this last there was not one word of the passage above quoted. These epistles, however, were stigmatized as spurious in the note It now became obvious that there was some obfuscation in the matter, and that the learned author had somehow mixed the two together, notwithstanding his thorough acquaintance with St. Jerome. We then referred to Dupin, Vol. 3, p. 103, and sure enough we found he used the words ascribed to him;—*but* he was not speaking of either of the two epistles first mentioned, but of the *two last mentioned*, and in them as we have said the passage does not occur. He speaks of Nos. 1 and 3, (in the old editions) in very high terms, and of course had no doubt that they were the *genuine* productions of him, whose name they bear.

It is plain now, that some other answer must be made than *forgery* and *imposture;* and that it is taking too much for granted to find "transubstantiation" and the modern judicial private absolution in this passage. As to the "Apostolical succession" which affords a proof of spuriousness in the Doctor's judgment, what does he think of this piece of the 75th Epistle of St. Cyprian (Fell's edition, p. 324) where after quoting St. John xx, 22, he proceeds—"Therefore the power of remitting sins was given to the Apostles, and to the Churches, which they, sent by Christ, established, and to the Bishops *who succeeded them by a vicarious ordination*." Again as to the phrase *conficere corpus*, it may be parallelled by the following from St. Augustine, S. 234 (al. De. Div. 87) "the bread receiving the benediction of Christ *is made the body of Christ*." Did this father also teach transubstantiation? As to the phrase "keys of the kingdom of heaven," we shall qnote the following from the 149th sermon, (al. De Diversis 26) Cap. 6.—"It appears in many places of Scripture that Peter represents the person of the Church, and especially in that place, where it is said, "I give thee the keys of the kingdom of heaven, &c. Whether did Peter receive those keys, and Paul not receive them? Did Peter receive them, and John and James and the other Apostles not receive them? *Or are not those keys in the Church, where sins daily are remitted?* But since in signification Peter was representing the person of the Church, what was given to him individually, was given to the Church." So in the 351st sermon, to which we have before alluded. after exhorting those who had lapsed into deadly sin to repentance and a change of life, he says: "let him come to the chief priests, (*antistites*) by whom those keys are ministered in the Church, and beginning to be as it were a good son, let him receive from those set over the sacraments the manner in which he is to make satisfaction; that in offering the sacrifice of a broken heart as a devout suppliant, he may do that which may not only be profitable to himself for obtaining health (for his soul) but also to others as an example." c. g. Now if such passages are to be stricken out as spurious on the principles of our author, how much will remain of these fathers, and how great will be the *lacunæ* we shall leave in their pages? We have devoted a little space to the consideration of this passage from St. Jerome, because the inaccuracy may lead some of the readers of the 'Letters' into serious difficulty.

We must pause here, and hope to make some further remarks next week.

By the Niagara, letters were received from the Rev. Professor Ogilby, dated January 3d, at Hyeres, France, to which place he proceeded, under direction of medical advice in Paris.

He writes encouragingly, and says he has gained strength. He considers the climate of Hyeres well adapted to his case, and it being so mild and delightful, has concluded to remain there for some time. We doubt not our readers will join with us in feelings of devout gratitude for such favorable news.

THE conductors of the *Protestant Churchman* are all the while complaining of our superior tact and industry in obtaining information of the proceedings of the Standing Committee. It seems one of the *subscribers* of that delectable print, the Rector of a city church, wrote to the Secretary in October last, asking for information as to the proceedings of the Committee, and whether they could be published in its columns. The answer was that the Committee declined making any order on the subject, but that *he* would cheerfully submit the minutes to the inspection of any member of the Diocese. This, however, was no boon to the *invisible* editors, who have not wit or intelligence enough to avail themselves of "such a source," so they kept on growling at us, who are generally up to the mark, without applying to or annoying the Committee. We beg leave to give them another trite Latin quotation, as our former one furnished them with a text for a month or more. It is this:

Nil admirari prope res est una, numici,
Solaque, quae possit facere et servare beatum.

The learned editor of the Horace, lately noticed by us, says, of *nil admirari*—"to covet nothing immoderately, to be too intent on nothing;" and of *Numicius*, "he would seem to have been some person that was too intent on the acquisition of riches and the *attaining to public office*." We take the translation of the able Professor rather than give our own, because it must weigh with the *subscriber* aforesaid, who is not an *ostensible* editor, both on the ground of authority and *propinquity*.

LOVE'S LABOR LOST.—Mr. Baddeley, one of the able counsel for the Bishop of Exeter, was represented to have said in his late argument, that he had never heard of "*prevenient grace*." This has created great astonishment among the Low Churchmen, one of whom, in the *London Record*, has taken *three* columns to prove that the doctrine has always been held in the Church, aud to rail at the ignorance of High Churchmen. It would indeed have been strange if Mr. B., whose argument Lord Campbell pronounced one of the most learned and able he had ever heard," could have made such a blunder, but nothing is too monstrous for Pseudo-evangelicals to swallow, if it makes for their side. What he said was, that he had never heard of it in Mr. Gorham's sense, viz: *that an act of preventing grace is required to make infants worthy of receiving baptism and regeneration!* We shall give his letter next week.

WE ask attention to the valuable and conclusive letters of the Bishop of Maryland, on our first page, from "The *Banner of the Cross*." Our readers will doubtless appreciate the motives and admire the discretion of the southern editor.

WE have received a neatly and sensibly worded *Memorial of the Dry Goods Clerks to their Employers*, stating the inconvenience and injury, both to mind and body, arising from the late hours at which the stores are kept open, and suggesting that they be closed at 7 P. M. This would afford suitable opportunities for the cultivation of the mental faculties and intellectual powers. Such a measure has been adopted in England with great success, and we should be glad if it could be carried into operation here.

Foreign Intelligence.

The arrival of the *Niagara* at Boston, on Friday week last, has put us in possession of papers, a fortnight later in date. There is nothing of very stirring interest.

Some questions had occurred of an exciting nature in the French Assembly, especially the sending an armed force to the Rio Plata to assist the Monte Videans. Thiers is at the head of those who desire this step. It did not seem likely to pass from the latest action of the Assembly; but the Times of the 11th says that 2,000 men would be immediately despatched. The ministry have obtained a majority of 29 on the motion for urgency with respect to the discussion of the bill relative to *primary instruction*.

Austria it is said has addressed a concluding note to Prussia, fully stating her views of the impolicy of the steps taken by the latter power; that she will not wage a war of words, but reserve all her objections, protests and rights to a future opportunity; and desires that her silence may not be mistaken for an acquiescence with the Prussian project!

The Archduke John has resigned his authority as Regent into the hands of two Commissioners of Austria and two of Prussia. The 'John Bull' says "the federal commission intend to take up the same position towards the representatives of the respective German States as the former Diet occupied, and to disregard the Constitutions of all the German States until the General Constitution for Germany shall have been definitively decided on. The Commission has already dropped the name of 'German Empire' in public documents and taken that of 'German Confederation.'"

The same paper says:

"The return of the Pope to Rome at no distant period is said to be a matter resolved upon as a principle, but without a fixed date, depending in a great measure on the conclusion of a loan. The Cardinals and the King of Naples are doing all in their power to persuade him to remain at Naples, and it is even hinted that if his pliant mind, as it is described, does not give way to the urgency of the French policy he will return to Gaeta. The moral and material condition of Rome is said to be becoming worse: industry and commerce are at a stand-still."

The return of the French fleet to Toulon has been countermanded at the instance of General Aupick, the French ambassador to the Porte; and it still remains at the Gulf of Smyrna. The English fleet is anchored at the Masconissi islands, off Mitylene.

Russia has not yet resumed diplomatic intercourse with the Porte. It is said Dembinski and the Poles who served in Hungary are to be expelled, but that those not concerned in the late revolution may continue to reside in Turkey unmolested.

In England great preparations are making for the meeting of Parliament. The Protectionists intend to make a strong effort; and the ministry are said to intend proposing an extension of the suffrage.

The returns for the last year have put John Bull into a good humor. The increase for the quarter is £470,000, and the reports of the Board of Trade for the year show exports to the amount of £54,000,000 and upwards, being nearly 10 millions over the year 1848. The expenses for nine months have been less than those of the corresponding period last year by some £3,000,000. The amount of bullion in the Bank of England is £17,000,000 more than ever was known before.

A report has been spread that Lord Denman, Chief Justice of the Queen's Bench was about to resign and to be succeeded by Lord Campbell. This is confidently contradicted by later papers.

It was said, also, that Justice Coleridge, one of the ablest on the Bench, and a sound Churchman, intended to resign his post, and devote himself exclusively, as a layman to the service of the Church. This too is now denied.

The Rev. Rowland Williams M.A. Fellow and Tutor of King's College, has been appointed Vice Principal of St. David's College, Lampeter, as successor to the Rev. E. H. Browne, M.A. Mr. Williams is considered one of the most distinguished classical scholars in the kingdom, and possesses the rare qualification of a perfect knowledge, colloquial as well as grammatical, of the Welsh language.—He is the eldest son of the Rev. Rowland Williams, Canon of St. Asaph, who was the colleague of the late Dean of Llandaff, in bringing out the last edition of the Welsh Prayer Book.—*Camb. Chron.*

CHURCH DISCIPLINE AT SYDNEY, AUSTRALIA.—At the ordination of the Bishop of Sydney, on Trinity Sunday last, the admission of one of the Deacons, the Rev. F. T. C. Russell, of St. Mark's Chapel, Sydney, was objected to on the ground of his having slandered his brethren in the ministry and insulted the Bishop. The objection was raised on the day before the ordination, and on being subsequently cited into the Consistorial Court, he was sentenced to three month's suspension, and inhibited from performing any diaconal office until he shall have made satisfactory acknowledgment of his fault to the Bishop.—*John Bull.*

DISTRESS OF THE IRISH CLERGY.—From a statement put forth by the trustees of the fund for the relief of the distressed clergy of Ireland published by the Irish Ecclesiastical Journal, it appears, that while the fund is nearly exhausted, the sufferings of the clergy during the present season, are likely to be at least as intense as those to which they were exposed last year. The appeal is supported by the publication of several cases of extreme distress.—*Ibid.*

Mr. John O'Connell has resigned his seat in Parliament, as he considers his attendance in London a useless expenditure of time and money.

DIOCESE OF LONDON.—OPENING OF ST. MARY'S (TOTHILL FIELDS) SCHOOLS.—The new schools of this poor and populous district were opened on New Years Day; they are calculated to accommodate 700 children, and the first stone was laid on St. Peter's Day last by the Very Rev. the Dean of Westminster. Divine Service commenced at St. Mary's at 11 A.M., and a sermon was preached by Dr. Wordsworth in aid of the building fund The Rev. gentleman took the Judgment of Solomon for the subject of his discourse, and in a striking manner compared the 'liberal' and 'unsectarian' schemes of education countenanced in high quarters, to the conduct of the pretended mother in the history, who wished to have the child that was not hers *divided*. The sermon (which perhaps was too lengthy and argumentative for a congregation, composed of the middle and lower classes mainly,) will we hope be printed. The collection made at the Offertory amounted to £33. The children were afterwards regaled with roast beef and plum-pudding in the large room of the building, and at 8 o'clock in the evening about 200 of the aged poor were provided with tea and cake. Before the company separated, the Sunday-school teachers waited upon the Rev. A. Borradaile, the Incumbent of the district, and in a most gratifying manner presented him with a handsome Bible in token of their regard and appreciation of his labors, which have been at length crowned with success.—*Eng. Church'n.*

CHRISTMAS WAITS.—It will be, probably, interesting to our readers to hear that the choir of one of the Churches of the metropolis, with the full sanction of, and accompanied by their own clergy, as well as by several others, clergymen and laymen, have perambulated the north-west corners of the town, singing hymns and carols to the glory of our Blessed Redeemer, during this present Christmas. In the dead of night, when all the world was hushed in sleep, arose the solemn and exciting chorus of men, who proclaimed, as did Angels of old, that

Christ is born in Bethlehem.

Glorious tidings! Many hearts of those who heard the solemn strains were doubtless raised to heaven, and, perchance many, who were bodily absent, in spirit joined the triumphant shouts;

Gloria in Excelsis Deo!

Surely such things were better than the performances of those itinerant violin players, who, under the name of Waits, have for years past disgraced and disturbed the metropolis, at this season of the year, with strains hostile equally to devotional feelings and musical taste. May these last be speedily extinguished.

Such a proceeding might so easily have degenerated into a nuisance and impropriety, especially if the vocal band consisted of young men, that it must be highly satisfactory to know that they were headed by their own clergy, as this gives full security for the decorous conduct of the whole matter. And in this case, we are happy to add, all accounts state that all things were conducted with perfect propriety, as if all bore in mind that they were worshipping the Almighty, and not singing for the amusement either of themselves or of their hearers. The guardians of order themselves, who, as in duty bound, quickly flocked around wherever the joyful notes were raised, were observed listening with reverent air to the sacred strains.—*Eng. Church'n.*

CONSECRATIONS OF THE NEW GREEK CHURCH.—On Sunday, the first building erected in London, or indeed, in England, in connection with the Greek Church, was consecrated with unusual ceremony. The edifice, which has been recently erected, is situated in London—wall. opposite to All Hallows Church, and is designed for the accommodation of the families of the Greek Merchants, resident in London, numbering between 200 and 300 persons, almost all of whom were present at Sunday's ceremony. The Church, which presents a remarkably handsome exterior, is internally in the Byzantine style of architecture. The exterior is a sort of composite style, the Corinthian and Byzantine predominating. Hitherto the members of the Greek Church have assembled for the performance of their religious services, at No. 9 Finsbury Circus, the back drawing room containing the altar, and the first being set apart for the congregation. The officiating Priest was the Rev. Mr. Morphinos, who, after the altar service and the act of consecration, ascended the pulpit, and delivered an animated and impressive sermon in the modern Greek language. He remarked that the day selected for the consecration of their new temple was peculiarly appropriate, inasmuch as it was the day on which they were called upon by their Church to commemorate the birth of the Saviour of the world. The Greek Church had not adopted the new style, so that it was twelve days later in the observance of Christmas Day, than any other Church. The edifice has been erected at a cost of nearly 11,000*l*. On the front there is an inscription in the Greek language, which sets forth that the Church was erected in the reign of Queen Victoria, in the midst of the great British Nation, to the honor of God, the Saviour, and in veneration of the customs of their fathers. The interior is richly ornamented, and in general appearance, it is not unlike the Chapel of the Roman Catholic body. It is intended that there shall be one service every Sunday, commencing at eleven o'clock.—*Ibid.*

English Ordinations for the 4th Sunday in Advent continued:—By the Bishop of Bath and Wells: Priests, 6; Deacons, 5. By the Bishop of Durham, Priests 11; Deacons, 7. By Bishop Hampden, Deacons, 2; Priests, 6. By the Bishop of Salisbury, Deacons, 12; Priests, 6. By the Bishop of Lichfield, Deacons, 7; Priests, 19. By the Bishop of Oxford, Deacons, 18; Priests, 16. By the Bishop of Winchester, Deacons, 10; Priests, 17. Total, 81 Priests—61 Deacons.

The ordinations first mentioned in our paper last week, were by the Archbishop of York.

New Publications.

A SYSTEM OF ANCIENT AND MEDIÆVAL GEOGRAHY, for the use of Schools and Colleges, by Charles Anthon, L.L.D. New York. Harper and Bros. 1850. Pp. 769.

We have delayed noticing this work, partly on account of a press of other matter, and partly in hope that we might thus be enabled to say something in a small degree worthy of its merits. This we find to be impossible commensurate with our limited space and other duties, and we must therefore be both meagre and unsatisfactory. The volume though modestly entitled "for the use of schools and colleges," is an invaluable contribution to the cause of classical science, and must be hailed with pleasure by many an accomplished scholar. It is impossible to read the ancients satisfactorily without a guide of this kind, and the ordinary works hitherto have been imperfect, barren, and uninteresting. Dr. Anthon's long experience in instruction, his extensive reading, and profound scholarship have taught him the need of a more extensive and accurate work, the deficiencies of the preceding manuals on the subject, and the best method of proceeding in the construction of his own. More than a hundred different authors, English, French, and German—some very voluminous—comprehending all the latest discoveries and investigations in physical geography, comparative philology, and ethnology, which bear upon his subject, have been consulted by the Professor, and the scattered materials they afford brought together and arranged in a clear, harmonious, and instructive form. No one can read a few pages without perceiving the great amount of erudition displayed, and the careful study and extensive research which must have been undergone to produce such results. Thus, under the head of *Britannia*, we have an account first of the names given the island, their supposed derivations, &c.; then of the earlier and later inhabitants; of the historical epochs, a brief, but clear and thorough sketch; its divisions under the Romans; the physical features of the country, very full and accurate; the character of the inhabitants, and the various tribes; a particular description of each its cities, &c,; the Roman ways and walls, with a sketch of the adjacent islands—the whole occupying upwards of 60 pages. Spain, Gaul, Germany, and other countries are given with the same fullness of detail and embodiment of recent investigations as to the origin and habits of their earlier and later inhabitants. Italy and Greece of course leave nothing to be desired; but we must express our gratification at the skill and judgment with which history and fable are distinguished, and the vast amount of historical instruction interwoven with the geographical. The time would fail us were we to speak particularly of Asia Minor, or Egypt, which also abound in interest. It was the intention of the author to have furnished an atlas to accompany the Geography, but finding that *Findlay's Classical Atlas* was in preparation, and would supply every need, he abandoned his intention. We have not seen this last-named work, but understand it fully justifies the commendation bestowed upon it.

HISTORY OF SPANISH LITERATURE, by George Ticknor. In 3 Vols. New York: Harpers. 1849.

This admirable and attractive work has also been on hand some weeks. We shall at present confine our remarks to the first volume. The author has been engaged for thirty years in the study of the language and literature of Spain, posses probably the finest library in Spanish works on this side the Atlantic, and combines the qualifications of accurate scholarship, fine taste, a cultivated mind, and glowing enthusiasm in his subject. A long residence in Spain, an acquaintance with some of its best scholars, especially Don Jose Antonio Conde, to whom he pays a graceful and well-deserved acknowledgement, the possession of early and rare specimens of Castilian poetry, the admission to large libraries in other countries, as those of Lord Holland, M. Ternaux — Compans, and Tieck, have furnished almost unequalled facilities in the composition of his history; and they have been diligently and worthily employed.

Three periods are marked—1st, from the end of the 12th to the beginning of the 16th century; 2nd, from the last date (Chas. V.) to the end of the 17th; and 3rdly, from the beginning of the 18th to the early part of the present. The first period occupies the greater part of the first volume. It sheds a flood of light over the obscure origin of the Spanish literature. The utmost diligence and patient research have been exhausted in collecting what remains of the writings of that remote date, aud we are happy to say Mr. Ticknor's success has been very great. Several very curious and rare specimens of antiquity have been collected, which were almost indispensable to the undertaking. There are two divisions of the literature of this period, as described by our author—the first, the native product of the soil, generated by the stirring events of the Moorish wars, vigorous, bold, rude in its character, its chief features loyalty and religion: the second the imported and imitative, the product of the Provencal literature; its themes love, music, and the court, which flourished for a while, but soon gave way to its warlike and chivalrous rival, the spontaneous effort of the native mind. The works belonging to each of these divisions are described with great minuteness; the early ballads and chronicles, especially the poem of the Cid; the early drama, which subsequently produced the rich fruit of the golden days of Spain's literature; and the romance of chivalry on the one hand; and on the other the poems and prose compositions of the courtly school. The beauty of the style, the felicity of the translation, the graceful flow of thought, and the interesting narrative in the text, and the accurate and extensive investigation evidenced in the notes, must command the attention and obtain the admiration of every reader of polished taste and cultivated intellect. We shall recur again to these volnmes, merely remarking that the publishers have done their part in the most excellent style.

THE EARLY CONFLICTS OF CHRISTIANITY by the Rev. William Ingraham Kip D.D. New York—D. Appleton & Co., 1850.

We have received this volume at a late hour, and can do little more at present than announce its appearance. Its object is to describe the various obstacles which Christianity encountered in its outset and early progress, and the triumphant victories it obtained over them through her hidden supernatural strength. Judaism, Grecian philosophy, the licentious spirit of the age, barbarism, the Pagan mythology are severally presented in turn; their spirit and influence vividly and philosophically set forth, and their respective antagonism to Christianity distinctly delineated: with all this it is a very happy specimen of the author's beauty of style, felicity of expression and lively imaginative power, and bids fair we think to become the most popular and esteemed of his works. A more definite notice we shall give when we have had time to examine the book, which externally appears in a very handsome dress.

OPINIONS ON THE JUDGMENT OF SIR H. J. FUST, in the Court of Archives [Arches?] by James O. Stokes, Presbyter at Medina, W. N. Y.

A very suitable appendix to the *Epistolæ Obscurorum Virorum*.

A FEW PLAIN WORDS TO CHRISTIANS, with a sketch of Church History, Philadelphia, King & Baird, is a capital tract, showing the will of Christ, that Christians should be united in a Church, tracing briefly but clearly the nature and History of the Christian Church, with the times of the separation of its present branches, the true character of the Reformation, and especially that of the English, and the claims of the Protestant Episcopal Church in this country to be a true branch of the Church Catholic. We are sorry it has remained so long unnoticed by us.

We have received the SAILOR'S MAGAZINE for February, and Christian Parlor Magazine, which contains among other things two or three very interesting historical sketches. Also Littell's Living Age, No. 297. BROWNSON'S Quarterly Review for January; and the MORAVIAN CHURCH MISCELLANY for January, a new publication, edited by Rev. Henry A. Snultz.

Domestic Intelligence.

DIOCESE OF NEW YORK.

The Rev. Tapping R. Chipman, and the Rev. Henry Dana Ward have been received into this Diocese upon Letters Dimissory—the former from the Bishop of Western New York, the latter from the Bishop of Virginia.

The Canonical Notice of the election of the Rev. John W. Shackleford, as Rector of St. Mary's Church, Brooklyn. of that of the Rev. Joseph W. Mcllwaine, Deacon, as minister of Grace Church. South Oyster Bay, Long Island, has been received by the Ecclesiastical Authority, and ordered on record.

The Rev. George Duncan Gittens, Presbyter of the Diocese of Barbados, having exhibited to the Ecclesiastical Authority his letters of orders, and testimonials of character, has received the Canonical Certificate, and obtained permissioa to officiate in the Diocese.

Gordon M. Bradley has been admitted a candidate for Holy Orders.

John J. Elmendorf, Candidate for Orders, has been recommended for Deacon's Orders.

NEW HAMPSHIRE.—The Central Convocation of this diocese was adjourned to meet in Manchester at the time of the Bishop's visitation, and met accordingly in St. Michael's Church on Thursday the 17th inst. Divine service was celebrated in the afternoon, the Bishop preaching the sermon; after which the Bishop, accompanied by the clergy present, proceeded to the chamber of a sick parishioner, and administered the rite of confirmation. In the evening, after the usual prayers, the Bishop confirmed twenty other candidates, and affectionately addressed them on the solemn vows and obligations, and on the gracious promices of God, then renewed, ratified, and confirmed; adding a seasonable word of counsel, direction, and encouragement, that they upon whom he had laid his hands might "continue the Lord's forever, and daily increase in His Holy Spirit more and more, until they come to His everlasting Kingdom."

The Convocation continued the services of the Church through Friday, and on Saturday morning adjourned to meet at Concord, God willing, on the 11th and 12th of April next.—*Chn. Witness.*

CONNECTICUT.—On Sunday, 13th, Bishop Brownell visited Trinity Parish, Tariffville, and in the afternoon, administered the Holy Rite of Confirmation to six persons; and made a very impressive address to the Candidates, after laying hands upon them. The Bishop was accompanied by the Rev. Dr. Coit, and the Rev. A. Nichols. Dr. Coit preached morning and afternoon—the Rev. Mr. Nichols reading the service.—*Calendar.*

PENNSYLVANIA.—*Confirmations.*—We understand that on Sunnay, Jan. 13th., the Bishop of the Diocese visited the Church of the Advent, Northern Liberties, and administered confirmation to fourteen persons. The Bishop being unwell, the sermon was preached by the Rev. Dr. Stevens. In the afternoon of the same day, the Bishop was present at the anniversary of the Sunday Schools, at St. Andrew's church, and addressed the children. On Sunday last he preached in the forenoon at St. Andrew's church, and confirmed eighteen persons. Ih the afternoon, in Gloria Dei church, he preached and confirmed six persons—oue of them being from the Floating Chapel.—*Ep. Recorder.*

FLOATING CHURCH MISSION, PHILADELPHIA.—*Missionary's Report.*—It affords me great pleasure to report most favorably of the success and prospects of our Mission, and grateful thanks are due to Him, whose we are and whom we serve, that He huth, during the past and first year of our operations, thus displayed His gracious and favorable regard of our work.

I subjoin the following summary of what has been done, an "earnest of the spirit," I trust, that we shall continue to advance. I have baptised 29 children and 7 adults, total, 36; confirmed, 22; added to the communion, 25; died, 1; removed, 2; total, communicants, 36; married, 6; buried, 1. Of the communicants, 12 are seamen, and the rest (with four or five exceptions.) the wives and daughters of seamen. The average number present at each administration of the Lord's Supper, is twenty-five or upwards. The seamen are, of course, often absent at sea. The Sunday school is still small, but I hope will increase, though we cannot expect even to have a large number of children, as there is not room for their accommodation. The present number is between 20 and 30. There are three female and one male teachers.

Of the twenty-five communicants added, several had never been within an Episcopal Church before they entered the Chapel. It should be a gratifying fact to us to witness the power of our services to win the hearts of the devoutly disposed; and we see in such facts, the importance of free chapels, where all may find a seat, and be brought thus in contact with our solemn mode of worship. Thirteen of the twenty-five, I have reason to believe, have been led through my humble ministrations to devote themselves to the Lord, a source, had I no other, of endless gratitude. I am in hopes of bringing two or three others, soon, within the fold. Scarcely a Sunday passess that some one does not come to me for counsel, and I have many most cheering proofs that God doth bless His word unto those who hear it. The attendance of seamen is very encouraging, and their demand for books shows that at least they are interested in the truth. He who supplies our wants, hath so far enabled me to procure what I require, and I have distributed since *October* last, 215 volumes of religious books, and during the entire year 220 Bibles, 450 Prayer books, and about 60,000 pages of Tracts.

Let the success of the past year incite us to renewed efforts, while we offer our prayers to God that He will vouchsafe to be with us and our work, now and ever.

R. S. TRAPIER,
Missionary C. M. A. S., Philadelphia.

January, 1850.

Banner.

CLERICAL CHANGES.

The Rev. E. H. Canfield, late of Delaware City, Ohio, having accepted the unanimous call of the Vestry as Rector of the Protestant Episcopal Church of St. Peter, in this City, will enter upon his duties on Sunday next, 3rd Feb. inst.

The Rev. E. F. Putnam, having resigned the Rectorship of St. Andrew's Church, Hopkinton, N. H., and accepted an invitation to that of Christ Church, Montpelier, Vt., requests that all letters and papers intended for him may be directed accordingly.

To Correspondents.

"A CATHOLIC" and "NON-EBORACUS" have been received, but after the form was made up.

Married.

On the 15th ult, in St. Peter's church, Salisbury, Md., by the Rev. Wm. A. White, J. Sterk Houghton, of New York, to Laura Constantia, daughter of Dr. William Bell White, formerly of Boston, Mass.

Notices.

FREE CHURCH OF THE HOLY MARTYRS,
Ludlow street, near Grand.

Rev. Dr. Lewis, Rector of the Holy Trinity, Brooklyn, will preach in this Church to-morrow evening—service to begin at 7 o'clock.

February 2, 1850.

CALVARY FREE CHURCH, WILLIAMSBURGH.
Third st. near Grand.

The sermon to the young, on Sunday evening next, Feb. 3rd, will be delivered (D. V.) by the Rev. John Stearns, Rector of St. Peter's church Brooklyn.

Service to commence at 7 o'clock.

February 2, 1850.

FAIR.—St. Simon's German Free Church.

It is proposed to hold a Fair the beginning of April next, the proceeds of which are to be appropriated towards the erection of a plain but snitable edifice for the above church.

Ladies interested in this undertaking are respectfully solicited to id in preparing and collecting suitable articles.

Contributions will be thankfully received by Mrs. Cook, 276 Houston st. and Mrs. Duncan, 166 Twelfth st.

Jan. 19, 1850.

☞ The Rev. John W. Clark, Rector of Calvary church Brooklyn, will preach in the church of the Epiphany, 130 Stanton St., between Essex and Norfolk sts. on Sunday evening, February 3, in behalf of the *New York Bible and Common Prayer Book Society*. Service to commenee at 7 o'clock. A collection will be made in aid of the funds of this society.

February 2, 1850.

CONSECRATION OF CHRIST CHURCH, NEWARK.

On Saturday, Feb. 2d, at 10 1-2 o'clock, A. M., the Rt Rev. the Bp. of New Jersey, intends, God willing, to consecrate the new and beautiful building erected for this congregation, as a House of Prayer for all people.

The procession will go up at that hour from the old place of worship, corner of Union and Lafayette sts. The Rev. Clergy with their surplices, and any others are respectfully and cordially invited to attend. The shortness of time necessarily preludes invitation in any other form.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 15th inst., the Treasurer has received the following contributions:

A lady of St Mark's ch, N Y, one-half, 15; Grace ch, Plymouth, N C, 13 40; St Pauls ch, Erie, Pa, 16 84; St Johns, Montgomery, Ala, adl, 5; St Stephens, Providence, R I, 17 79; St Pauls, Wickford, R I, 10; St Johns, Providence, R I, Christmas offgs, morning school, one-half, 13 50; col school, one-half, 2 77; Grace, Sheboygan. Wis, 3 59; Christ, Ottawa, Ill, 10; Calvary, Tarboro, N C, 12; Trinity, Scotland Neck, 10; Trinity ch, Upper Marlboro', Md, 13 50; Christ, Louisville, Ky, 50 75; St Matthews Jefferson Co, Ky, for Chickasaws, 7 35; I S Clarke, 1 Christ, Ballston Spa, N Y, 18 55; Christ, Homer, Mich, 2 Trinity, Brooklyn, Ct, 15; Christ, Lewes, De, 2 50; thro J Entwistle, from St Pauls, Alexandria, D C, (2 50 for Illinois) 65 75; proceeds of a sale held by the young ladie of Mrs Wilmer's school, towards paying the debt due b the church to her dom'c mis'n, 100;—165 75; Christ ch Sharon, Ct, adl, 2 78; Trinity, Portsmouth, Va, Christma offgs, 26; Christ, Raleigh, N C, 34; mis'y soc'y, Trinity Factoryville, S I, 21 50; Grace, Trumbull, Ct, one-half, 3 Trinity, Miton, Ct, 3; St Pauls, Bantam Falls, Ct, 2; S Johns, Elizabethtown, N J, part of the Ep'y coll for cal, 2; ch of the Holy Communion, N Y, for the Chickasaw mis'n, 100; St Stephens, Oxford, N C, 11; Zion ch, Dresden, O, 11; Rev C H Page, Newport, Ky, 10; St Pauls, Laceyville, Pa, 5; St Gabriel's ch, Morlattin, Pa, 5; St Thomas, Bethel, Ct, 5; St Pauls, Edenton, N C, 16 06; Christ ch, Greenwich, Ct, one-half, 12 50; St Pauls, Glen Cove, L I, 4 41; Christ, Phila, Pa, 220; St Pauls, Angelica, W N Y, 7; Union, St Albans, Vt, 26 16; Christ, Alexandria, D C, 50 25; St Johns, Savannah, Ga, 50; St Andrews, Ann Arbor, Mich, 14 50; St Peters, Lithgow, N Y, 3; Christ, Pittsford, N Y, 2; Christ, Houston, Texas, 37 60; Rev W M Steel, Somerville, Tenn, 25; Trinity, St Augustine, Fla, 20; St Pauls ch, Norfolk, Va, 44; Christ, Baltimore, for Hickman, Ky, 25; St Lukes, Baltimore, 20 45; Trinity, Baltimore, 12 56; St Stephen's ch, Anne Arundel Co, one-half, 2 50; ch of Ascension, N Y, one-half, 350 02, special for dom, 142, Ohio, 50, Ill, 25, Cal, 1 25,—568 27; total, 1807 73.

☞ The Treasurer is gratified in being enabled to repor that not only have the missionaries been paid the arrear due to them on the 1st of April, but the greater portion o them also received their salary to the 1st of Oct. The receipts into the Treasury since Advent Sunday embrace contributions from 362 parishes. Among the individual benefactions he would record the noble offerings of "Friends to missions," members of a family who never weary in doing good and from which the cause of Domestic missions has enjoyed a very large amount of aid for many years past. The Treasurer would further state that the burthen of the labor which has been thrown upon him in his official capacity during the last two months has been lightened by the cheering and encouraging tone in which remittances have been made evincing not only returning confidence but the determination of all to sustain with renewed vigor the enterprise in which we are engaged.

THOMAS N. STANFORD, Treas.,
New York, Jan. 29, 1850. 139 Broadway.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sum since his report of 21th inst.

A member of St John's par, Waterbury, Ct, by the Rev J L Clarke, to constitute Mrs Sarah H Hitchcock a life member, 25; S S of St Stephens ch, Rev J H Price, D D, Rector, 16 77; St Peters, Lithgow, Rev Homer Wheaton, 5 25; St Luke's ch, Brooklyn, Rev J W Diller, 11 60; St Lukes, Glastenbury, Ct, Rev W Staunton, 4 62; Col Derrick, don, 1; S Davis, sub, 2; total, 66 24.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Jan. 28, 1850. 20 John street.

The Society has just received an assortment of Oxford Bibles from 24mos to Quartos in varieties of bindings, all with the Apocrypha.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 21th inst.

Diocese of W N Y, Bp DeLancy, 21; Col Derrick, 1 Rev D G Wright, 1; S Davis, sub, 2; Rev A S Leonard sub, 1; total, 26.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Jan. 28, 1850. 20 John-st

THE POOR

The subscriber, Rector of the ch of the Holy Evangelists, thankfully acknowledges the receipt of the following donations for the poor.

From Mrs C Bradley, a bundle of boys' clothing; by Messrs Stanford & Swords, from U, 5.

BENJ. EVANS, 172 Broome St.

Any donations may be left with Messrs. Stanford & Swords, 139 Broadway, or 172 Broome St.

New York, Jan. 29, 1850.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

W N S, 5; C, 15, and a bundle of clothing; by Messrs S & S, from U, 5; Mrs Peshine, 2.

LOT JONES, 77 Second Avenue.

New York, Jan 29, 1850.

N. B. Further donations for this object, left with Messrs. Stanford & Swords, 139 Broadway, or at 77 2d Avenue will be thankfully received.

NASHOTAH MISSION.

The undersigned gratefully acknowledges the following receipts, viz:

From D A Cushman, Esq, 10, for the support of a divinity student, and 15 for the general purposes of the mission. Also 1, alms of a female parishioner of Zion church, New York city.

JAMES LLOYD BRECK,
for the Nashotah Mission.
Nashotah-lakes, W. T., Jan. 28, 1850.

THE POOR.

The undersigned gratefully acknowledges the receipt of the following donations:

From J D Wolfe, Esq, 20; by Messrs S & S, from U, 5.

He would respectfully and earnestly solicit further aid of the benevolent, in behalf of the sick and needy of his parish.

Donations of either money or clothing, will be thankfully received and may be left with Messers. Stanford & Swords 137 Broadway or at 276 Houston street.

THOMAS COOK.
Rector of St. Simon's German Free Church and Missionary to the Jews.

Advertisements.

LIBRARY OF ANGLO CATHOLIC THEOLOGY, New Volumes, Just Received by D. Appleton & Co., 200 Broadway.

Frank's Sermons, and Laud's Works, Vol. 2.

D. A. & Co. have also for sale the other volumes of the 'Library,'—among which are

Bp. Andrewes Sermons, 5 vols, $14.
Bp. Beveridge's Works, 12 vols, $30.
Archbp. Bramhall's Works, 5 vols, $16.
Bp. Cosin's Works, vols. 1, 2, 3, $7 50.
Hickes' two Treatises, on the Christian Priesthood, and on the Dignity of the Episcopal Order, 3 vols. $7 50.
John Johnson's Works, vols. 1, 2, $5.
Archbp. Laud's Works, vol. 1, $1 75.
Marshall's Penitential Discipline of the Primitive Church, $1 75.
Bp. Nicholson on the Catechism, $1 75.
Bp. Overall's Convocation Book, 8vo, $2 25.
Archbp. Laud's Works, vol. 3.
Bp. Wilson's Works, vols. 1, 4.
Bp. Bull, Defensio Fidei Nicænæ. Translation.
Bp. Pearson, Vindiciæ Ignatianæ. do.

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3. First Quarrels—A Sketch from Life, *Chamber's Journal.*
4. French Pedlars in Italy, *Do.*
5. The Jews in Enrope, *Independent.*
6. Geographical and Ethnological Considerations, *Lt. Maury.*
7. The Albatross, *Chamber's Journal.*
8. Zinc substituted for White Lead in Painting, *N. Y. Tribune.*
9. New Letters by Charles Lamb, *Literary World.*
10. Pasha of Egypt, vs. British Jockey Club, *Bell's Life in London.*
11. The Publishing Business, *Literary World.*
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ST. LUKE'S CHURCH.—A Vault unoccupied at St. Luke's belonging to an Estate will be sold at a very low price to any person wishing one there. Apply at 181 Canal street.
Jan. 26, 1850—6t$

THE CHURCHMAN Is published every Saturday, at No. 12 John St. Terms, $3 per annum, payable in advance. Sept. 8.—tf

Poetry.

For the Churchman.

Mr. Editor,—Having lately met with the following beautiful poem, I send you a copy, hoping you may be inclined to publish it, that others may receive the same gratification from its perusal that I have done. A.

Sunday Evening.

How calmly sinks the parting sun !
Yet twilight lingers still,
And beautiful as dreams of Heaven,
It slumbers on the hill ;
Earth sleeps, with all her glorious things,
Beneath the Holy Spirit's wings,
And, rendering back the hues above,
Seems resting in a trance of love.

Round yonder rocks the forest trees
In shadowy groups recline,
Like saints at evening bowed in prayer
Around their holy shrine ;
And through their leaves the night winds blow
So calm and still—their music low,
Seems the mysterious voice of prayer
Soft echoed on the evening air.

And yonder western throng of clouds,
Retiring from the sky,
So calmly move, so softly glow,
They seem to Fancy's eye,
Bright creatures of a better sphere
Come down at noon to worship here,
And from their sacrifice of love
Returning to their home above.

The blue isles of the golden sea,
The night arch floating high,
The flowers that gaze upon the heavens,
The bright streams leaping by,
Are living with Religion—deep
On earth and sea its glories sleep,
And mingle with the starlight rays,
Like the soft light of parted days.

The spirit of the holy eve
Comes through the silent air
To feeling's hidden spring, and wakes
A gush of music there !
And the far depths of ether beam
So passing fair, we almost dream
That we can rise and wander through
Their open paths of trackless blue.

Each soul is filled with glorious dreams,
Each pulse is beating wild,
And thought is soaring to the shrine
Of Glory undefiled !
And holy aspirations start
Like blessed angels from the heart,
And bind—for earth's dark ties are riven—
Our spirits to the gates of heaven.

Selected Matter.

From the London Morning Herald.

Effects of Cheapness of Price.

This game has been going on, now, for some years, and one of the consequences of it was seen the other day in Mr. Sidney Herbert's letter. The same melancholy facts force themselves to light, day by day, even in the most Free Trade journals. The *Chronicle* has lately chilled the hearts of thousands by its pictures of the sufferings of the industrious classes.

Two or three months ago we saw one instance of the working of the system in the "cheap binding" of the Bible Society. The reply of the Committee evidently came to this,—that they could not help themselves—that they did not *wish* to starve any body ; but, as men of business, they were bound to deal by contract and tender.

Since then, another and a still more striking instance of the system has come to light. The author of the "Cheap Bible Trade" was the Rev. Adam Thomson, of Coldstream. He first, about ten years since, began the cry for "cheap Bibles." He has succeeded in one part of his aim ; but he has failed in another. He meant to make Bibles *cheap*, and himself *rich*. He has succeeded in the first part, for pulling down is often easy. But he has failed in the second, for instead of making himself rich, he has only made himself poor.

In a letter recently published Dr. Thomson has frankly stated the progress, success, and final result of what he terms the great experiment. About nine years since, the right of printing Bibles being held to be exclusively in the Universities and Queen's printers, the prices at which they were *sold*, although then far lower than the prices of other books, were still higher than Dr. Thomson found that the books might be afforded at. He therefore set up what he called "the Free Bible Press" at Coldstream. Here he soon produced (whether at a gain or loss does not appear) Bibles which he offered at a lower price than such books had usually been sold at.

The Universities' and Queen's Printers had two courses open to them :—they might have relied on their patents, and tried Dr. Thomson's right in a court of law ; or they might at once descend into the arena, and meet him in the fair competition. They preferred the latter course ; they have printed cheap Bibles against his cheap Bibles, and the result, is that in all probability they have lost three-fourths of their profits ; but Dr. Thomson is *ruined*.

He now publishes his wrongs. But what can he have to complain of ? It is merely in an open and fair competition that he suffers. How, therefore, does he make out a grievance ?

Strange to say, it peeps out in his letter that his real expectation was that, while abolishing the monopoly of his rivals, he should be able to create one for himself. The course taken by the Queen's printer, in at once competing with him in price, was evidently never contemplated by him. He calculated on being the cheapest producer of Bibles, and so *getting all the trade*. This he frankly admits, in his published letter to the President of the Bible Society. He says—

"I at the first always proceeded on the assumption that any institution that produced Bibles at the cheapest rate would be patronised by all Bible distributors, and especially by that great Society, over which your Lordship has so long and so honorably presided."

And how came he to be disappointed ? Precisely in the same way in which such speculators *always are* disappointed. He looked for an order for half a million of Bibles per annum from the Bible Society. He did not get it. And why not ?

First the Committee of the Bible Society objected, that it was positively *against law* to introduce Scotch Bibles into England, to which the learned and religious Doctor replies that *they ought to have broken such a law*.

But there was another reason—

"It must be confessed, indeed, that your Committee assigned another, and a much more plausible, reason for rejecting the offer of Bibles printed at Coldstream, by alleging that *those furnished by the English monopolists are superior as to paper, printing, and binding, and yet equally cheap*."

Here the Doctor, on the most approved principles of free trade, was utterly floored ; and all he can answer is, that they ought to have disregarded free trade and everything else, and given him the *preference* (that is, a monopoly) out of gratitude for his exertions in bringing down the price !

However, the end of the whole calamitous history is this—

"As it respects myself, now at the verge of human life—not to speak of nearly £5,000 advanced by one member of my own family, the whole of which has been lost, I have individually, since my connexion with Bible circulation, lost upwards of £200 yearly income, besides the property from which a part of that income was derived, and which, with a life insurance of £1000, which has also been relinquished by me, might have been a small patrimony to my children."

Such is one out of ten thousand "free trade tragedies." We feel some regard for Dr. Thomson, though he has lost his property in an open attempt to injure his neighbor *for his own advantage*. But the whole story is a good lesson. On a smaller scale it might be paralleled in a myriad of cases. The old English maxim, "Live and let live," being cast to the winds, men, in the endeavor to take away their neighbor's living, are everywhere losing their own.

From the Banner of the Cross.

The Papal Greeks.

I have been requested by the Priest Flavianus to state more particularly what I know of the community and the brotherhood to which he belongs. I comply cheerfully with his request, and shall endeavor in this communication to bring together the information which I have at various times received concerning his sect, and shall add to it certain statements of his own, which are to be regarded as based upon his authority and not upon my testimony.

He says that the Papal Greeks of Syria number about fifty or sixty thousand souls, and this is the estimate that I should myself have given. The Papal Greeks of the Archipelago, Constantinople, and other places may number perhaps as many more ; so that the Papal Greeks of the East may be estimated altogether at about 100-000 souls The *Greek* Church, exclusive of Russia has perhaps 7,000,000.

The Papal Greeks are all descendants of seceders from the Greek Church ; but at different times and from different races. Those of the Archipelago are Greeks proper, and their conversion to the Church of Rome may perhaps date from the time when the Republic of Venice held so powerful a sway in the Levant, but on this point I have no precise and certain information.

The Papal Greeks of Syria are quite distinct, and have no ecclesiastical connexion with those of the Archipelago, excepting through their common union with Rome. They are distinct in their hierarchy, having a Patriarch, as he is called, who assumes the title and claims the jurisdiction of "Patriarch of Antioch." There is also a lawful Patriarch of Antioch, who is in communion with the Greek Church, and is unquestionably the regular successor of the ancient Patriarchs of that See.

The "Greek Papal Patriarch of Antioch" is elected by the Bishops of that communion, who are, I believe, six in number, and is confirmed by the Pope. The Priest says that the election is entirely free, and cannot be overruled at Rome. Perhaps it would be more exactly accurate to say, "it never is overruled," for Rome has always been peculiarly indulgent to her oriental converts.

The present Patriarch, Maximus, has always been represented to me as a man of great intelligence and remarkable learning. He is author of several works, some of which I have heard highly recommended, particularly an argument on the evidences of Christianity, written in answer to eighteen questions from a learned Mohammedan. He is reported to be a decided adherent of the See of Rome ; but the Priest says there is no interference with his jurisdiction from that See. On this last point I cannot testify, but I know that it is common among the Oriental Papal prelates to claim a degree of independence that is unknown to the Bishops of the Roman Catholic Church. Indeed, the doctrine most commonly avowed to me by those prelates, and by Papal Orientals generally, has been that the Pope is a Primate to whom in cases of difference resort is properly had. They have acknowledged rather a primacy than a supremacy in Rome. In the various cases that have fallen within my observation, orders from Rome have sometimes been obeyed and sometimes neglected, while in a few instances they have been vigorously and firmly resisted. In general, I do not think that the hold of the Papacy upon Oriental Romanists is strong, but there are many individuals and even parties which go to the utmost length in their concessions to Rome.

In the Greek Papal Communion of Syria my impression is that the Latin influence is weak, and the Priest sustains this impression. But in Constantinople members of that community, temporarily resident, habitually attend the Latin Churches, which may arise perhaps from their having no churches of their own in the Capital. The Greek Church regards them as Schismatics. Shortly before I left Constantinople, the return of about twenty of them to the Greek (or as it was stated in the account, "Catholic") Church was noticed with considerable eclat in the Greek newspapers of Turkey. The Patriarch of the Greek Papal sect had had a long controversy with the Greek Patriarch of Constantinople concerning the dress of their respective clergy, the latter insisting that the Greek Papal Priests, by retaining the peculiar costume of the Greek clergy, went in and out among the Greeks in Syria, seducing them under the pretence of being Greek Priests, thus showing themselves, as he expressed it, "wolves in sheep's clothing." The controversy raged for two or three years. The Greek Papal Patriarch came to Constantinople for the purpose of conducting his side in it. The influence of France was thrown into the scale in his favor, while that of Russia was given to the Greeks. Between these two formidable combatants the Porte, with its usual sagacity, remained undecided ; and so, I belive, the controversy stands to this day. Priest Flavianus thinks that at the present time the best feeling prevails between the Greeks and the Papal Greeks of Syria ; but it is impossible to mistake the ecclesiastical relation of the two communions.

Of the differences between the Greek Papal sect and the Church of Rome, I am not able to speak with so much precision as I could wish. It is difficult to catch these differences, because they are constantly varying with different generations. The common policy of the Church of Rome in the East is to require at first only a recognition of the Papal Supremacy, and that in the most general and indefinite terms, and thereafter, as opportunity offers, to infuse the whole spirit and doctrine of Romanism. On this account, while all the Oriental sects in communion with the Church of Rome differ considerably from that Church, they differ in very different degrees, according to the influence which has been brought to bear upon them, and according to the comparative strength of their attachment to their ancient dogmas and forms. Thus the Papal Greeks probably differ more than any others because universally among the Greeks adherence to olden usages is peculiarly strong. But I cannot estimate the precise degree of this adherence. The Papal Greeks of the Archipelago, being much nearer the centre of influence, are evidently much closer in their conformity to the Church of Rome than those of Syria. If, as the Priest says, and as agrees with my own belief, these last coincide with the Greek Church in most of those things in which the latter differ from the Latin Church, (the acknowledgment of the Papal Supremacy and the *filioque* in the Creed excepted,) then some of the important points of difference between the Papal Greeks and the Roman Catholics are, that the former allow their clergy to be married men, do not hold the doctrine of Purgatory, nor the practice of Communion in one kind, nor receive the Apocryphal books of Scripture, nor the doctrine of Indulgences, and Supererogatory works, nor the practice of private masses, nor the doctrine of judicial absolution, nor the withholding of the Sacred Scriptures from the people, nor the dogma that the validity of the Sacraments depends upon the intention of the Priest, nor Extreme Unction, nor the use of prayers in a foreign tongue, besides many other differences in matters of rite and usage, some of them of high importance. On the whole, while the Greek Papal sect cannot be properly recognized as a branch of the Church Catholic, I have no question that it is much nearer to true Catholic doctrine and practice in several respects than the Church of Rome.

I will add a few words concerning the monastery to which Priest Flavianus belongs. It is in Mount Lebanon, six hours distant from Beyrout. I have always heard of it as more advanced in learning and zeal for education than any other brotherhood in the East. An English clergyman who had visited it spoke very highly of it to me. It is almost the only monastery in the East of which I have seen any good fruits. Its society have published various books, all of which, so far as I have heard, have been unexceptionable in character. Among them have been large portions of the Holy Scriptures and the Greek Liturgy. The latter publication is used, I believe, both by the Greek and the Papal Greek Clergy, the variations from the ancient Greek being few and easily recognized. In these respects the institution has doubtless done good, and I will freely say that if the ecclesiastical relations of Priest Flavianus were other than I have found them to be, there is no institution among the Eastern Christians that I would more cordially recommend than the brotherhood of St. John of Shwair. As it is, withholding all such recommendation for the reason just stated, I simply give the informal and unofficial information contained in this document for the use of members of the P. E. Church.

Horatio Southgate.

Clergy of the Protestant Episcopal Church

In the City of New-York, and its vicinity.

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Balch, D.D., Rev. Lewis P. W., 98 2d Avenue.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D. D., Rev. William, 53 Varick st.
Berry, Rev. Samuel V., 251 Elizabeth st.
Carter, Rev. Lawson, 24th st., near Lexington Avenue.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel, Broadway.
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Cook, Rev. Thomas, 276 Houston st.
Cox, Rev. Richard, 142 Mercer st.
Dowdney, Rev. John, 20 John st.
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Duffie, Rev. Cornelius R., 64 Lexington Avenue
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	52		40
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Arrangements are already made to extend the plan of the Review, so as to include hereafter a new Department of American Ecclesiastical History ; to be sustained by the Rev. Francis L. Hawks, D. D., LL. D., Historiographer of the Protestant Episcopal Church in the United States. The opening paper (in the next number) will probably be a History of the Organization of the Church in Pennsylvania, originally drawn up by the late Rt. Rev. Bishop White, D. D., and never yet published. These Contributions will form a necessary part of the permanent History of our Church ; and will be secured by copy-right for the benefit of the author.

Although the size of the Review will be increased, it will be furnished upon the same terms as heretofore.—Persons who wish to secure the series of Historical contributions from the commencement, should subscribe immediately. May we not rely upon your assistance, in sending us, at once, the names of one or more new subscribers ? The following gentlemen are among the contributors to the Review :—

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Rt. Rev. W. H. DeLancey, D. D., LL. D., Geneva ; Rt. Rev. T. C. Brownell, D. D., LL. D., Hartford, Ct.; Rev. S. F. Jarvis, D. D., LL. D., Middletown, Ct.; Rev. B. Hale, D. D., President Geneva College ; Rev. J. Williams, D.D., President Trinity College ; Rev. J. Hall, Ashtabula, Ohio ; Rev. J. V. VanIngen, D. D., Rochester ; Rev. P. A. Proal, D. D., Utica ; Rev. S. R. Johnson, D. D., Brooklyn, New York ; Rev. George Leeds, A. M., Utica ; Rev. W. H. Paddock, A. M., New Hartford ; Rev. Alex. Varian, A. M., Rev. Loyd Windsor, A. M., Cleveland, Ohio ; Rev. W. Payne, A. M., Schenectady ; Hon. J. W. Allen, Mr. L. Handerson, Mr. H. L. Smith, Cleveland, Ohio.

Aug. 18,–tf

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, Miss Ayres, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September, A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway ; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES :

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

BOARDING SCHOOL FOR BOYS, At New Canaan, Conn.

The summer term of this school will close on the 1st Octoper, when there will be a few vacancies.

The winter term commences on the 1st November.

Parents, contemplating placing their children at Boarding School, may find by reference to those who have been its patrons for a series of years, this to be such as they will be pleased to patronize.

Reference may be made to Mr. Andrew M. Harper, No. 92 Front St., N. Y., Benj. W. Davis, corner of Fulton and Hicks, Brooklyn, J. N. Wyckoff, 109 Wall St., N. Y., of whom circulars may be obtained, also at Nos. 20 and 12 John St.

Application may be made to the Principal,
Aug. 25—3m $ D. S. ROCKWELL.

PRIVATE TUITION.—The Rev. J. A. Spencer, M. A., of Columbia College, N. Y., has resumed his classes for Private Tuition. He has an hour or two to spare at present. The branches taught embrace the Greek and Latin Languages and Literature ; Greek and Roman Antiquities, History, Geography, Mythology ; English Literature in general ; the Mathematics ; Natural Philosophy, &c. &c. Residence 97 Amos street near Fourth.

Dec. 1, 1849—tf

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m26tf

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November 11

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New York, August 4, 1849. tf

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August 18—tf

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